

ANTIQUITIES
OF 278 d 11
GREECE.

By LAMBERT BOS. 4

WITH

The Notes of FREDERICK LEISNER.

Intended principally for the Use of Schools.

Translated from the original LATIN, by

PERCIVAL STOCKDALE.

L O N D O N,

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ANTIQUITIES

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THE work, of which I here offer an English translation to the public, was written by the famous Lambert Bos, Professor of Greek in the university of Faneker, He was the son of James Bos, Rector and First Regent of the schools of Worcum, and a relation of the learned Vitringa, Professor of Oriental Languages, Theology, and Sacred History, in the university of Leyden, who wrote many books of divinity, which are much esteemed.

LAMBERT BOS flourished from the year 1670 to the year 1717. He was the author of many learned works, of which his Antiquities of Greece is unquestionably the most valuable. It is an agreeable, though

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compendious, description of whatever is interesting and instructive in the manners and customs of the ancient Greeks, without a knowledge of which we cannot understand their authors. The Reader will find in this book a comprehensive and well connected system, which entertains the imagination, excites curiosity, and imprints upon the mind the objects which it presents to it. To every custom it joins the Greek terms which relate to it; and by thus connecting the word with the thing, it brings us reciprocally acquainted with the nation by the language, and with the language by the nation. In short, it is not, like many works of this kind, a compilation without choice and without judgment; but the result of great and accurate reading, and supported throughout by ancient authority.

It is the advice of a critic to a dramatic author, to figure to himself an audience whom he is going to address, to watch, in imagination, their least motions, to consider
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how every part of his piece is likely to affect them. It should likewise be the care of young scholars to form, not a vague and superficial, but a just and complete idea of the ancients, with whom a man of letters may be said to pass his life. Let them make themselves acquainted with their cities, their plains, their mountains, and their rivers; let them admire their temples and their other edifices; let them contemplate their religious ceremonies; let them be present at their games, their shows, and their feasts; let them remark their flowing and venerable garments; but above all, let them study and develop their national manners and character, which distinguish different countries yet more than customs. When we hear an extraordinary person talked of, we immediately form to ourselves an idea of his person and aspect, by the activity and strength of fancy; but before we peruse the records of an interesting and celebrated people, we should acquire a knowledge

ledge of their leading characteristics, on the more solid principles of accurate information.

To facilitate this knowledge was the intention of Lambert Bos in writing his *Antiquities of Greece*; and the execution of his work is as masterly as its design was useful. The notes of Frederick Leisner are, indeed, an improvement to this work. They confirm its contents by quoting the writers that warrant them. We must observe, in honour to the Author and the Commentator, that the latter hath produced authorities for whatever is asserted, and, consequently, that the former hath never trusted to conjecture. To this translation I have annexed those authorities with the exactest fidelity, as they open a large field of investigation to those who take pleasure in the study of antiquity.

THIS

THIS work, I flatter myself, will be as favourably received in England as it has been in Germany, where many editions of it have been printed. It will be more useful to young scholars than Potter's Antiquities of Greece : it is more concise, and therefore its information is more easily committed to memory : its plan is more simple and clear ; it leads us through a plain and direct path to a prospect of antiquity. The work of the learned prelate should only be perused by those who are well versed in Greek literature.

BUT this book may be of use to those who have long passed the threshold of learning, and have penetrated its recesses. The memory of polite scholars, of men of imagination, is most tenacious of warm and animated ideas ; they are apt to forget these jejune and local circumstances, which, however, explain and illustrate substantial and sublime knowledge. To such let me recom-

commend this author, who will briefly, yet satisfactorily, remind them of any material particular of Greek antiquities which may have escaped them; and by consulting him, they will save themselves the trouble of having recourse to a folio of formidable erudition. The Helluo Librorum, the leaden reservoir of learning, if he should chance to lose a drop of his stagnated collection, I refer to the voluminous lucubrations of Gronovius.

ANTIQUITIES

OF

GREECE.

PART I.

Of the RELIGION of the GREEKS.

THIS description of the ancient manners, and institutions, public, and private, sacred, civil, military, and domestic, of Greece in general, and of Athens in particular, shall begin with the sacred customs. But first it will be proper to give a short, topographical description of Greece.

A Topographical Description of GREECE,
ATTICA, and ATHENS.

I. Ancient (1) European Greece is bounded on the (2) west by Epirus; on the north by Macedonia, and part of the Egean sea;

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on the east by the Egean, and on the south by the Ionian sea. The country was called (3) Ἑλλάς, and the inhabitants were called (4) Ἕλληνες, from the name, Hellenes.

II. The name of the first Greeks was not Ἕλληνες, but (5) Γραικοί; whence they were called by the Romans *Græci*. This appellation of Greeks, it is true, we find not in Homer; but we meet with it in other old poets and prose-writers. It was taken from (6) Graicus the son of Theffalus.

III. (7) Attica is a famous country of Greece, bounded on the east by the Egean sea, on the south by the Saronick gulph, on the west by Megaris, and on the north by Bœotia.

IV. Attica was anciently called Ionia, Ἰωνία. This is proved by the inscription of an old (8) statue. This name was not given the country from (9) Ion, the son of Xuthus, as the Greeks would have it; but from an older (10) Ion, who is the Javan, son of Japhet, of the Hebrews. Hence Greece is called (11) Javan in the sacred books.

There

V. There were many (12) cities in Attica, of which Athens was the most celebrated. It was situated near (13) Eleusis, which was famous for the (14) sacrifices offered to Ceres. The circuit of Athens was (15) 178 stadia.

VI. It was a very (16) beautiful city. It was the asylum of the Muses, the (17) parent of Arts and Sciences. On that account the poets have justly styled it (18) *The learned Athens*.

VII. The city was not at first so large and extensive as it was afterwards. In its origin it only took up the space on which the (19) citadel was afterwards built. It was called *Cecropian*, from (20) Cecrops its founder. Its name was afterwards changed into that of Athens in the reign of (21) Amphictyon.

VIII. The (22) learned differ in the etymology of the word Athens. Some derive it from the Chaldean *Thena*, to *study*, to *teach*; and they are of opinion, that this distinguishing title was not given to the city till it became famous for literature.

But it is more probable that it owes its name to Pallas, whom the Greeks call *Αθηνη*, though we must not attribute this denomination to the fabulous dispute betwixt (23) Neptune and Pallas ; but to (24) Amphictyon's dedication of the city to the patronage of Minerva, *Αθηνης*, which is the name of that goddess, and seems to be derived from the (25) Egyptian tongue.

IX. The pre-eminent title of *Ασυ* was likewise given to Athens. Hence we often find, not only in the Greek, but also in the Latin writers, *Ασυ* (26) instead of Athens.

NOTES to CHAP. I.

(1) Ancient Greece in Europe extended to the Egean sea, *εντος αιγαίου* ; and in Asia, beyond that sea ; *περαν αιγαίου*. Paus. Eliac. European Greece was subdivided into Greece on this side of the Ionian sea ; and into Greece beyond that sea ; *εντος Ιωνίου*, and *περαν Ιωνίου*. European Greece was called *Great Greece*, *μεγαλη Έλλας*. Athen. xii. 5. p. 523. Strabo, vi. Plin. iii. 5, and 10. Book xxxi. 7. Ovid. Fast. iv. 64. Cic. de Orat.

ii. 37. The name of Great Greece is taken in another sense in Ovid, *Heroid.* xvi. 340. This Great Greece is the Citerior Greece. Book vii. 26, the *Grecia subciviva* of Apuleius. *Apol.* p. 294. *Porph. Vit. Pythag.* p. 26. But none has better ascertained Old Greece, and more clearly marked its limits than Mazochius, *Comment. in Æneas Tabulas Heracleanses.* Neapol. 1754, p. 1. *Diatrib. I. c.* 1—9.

(2) The learned differ with regard to the limits of Ancient Greece: V. Palmerius. *Græc. Antiq.* C. I. *Dionys. Perieg.* v. 398. *Strabo. Lib. VIII.* *Mela. II.* 3.

(3) The signification of the word *Ἑλλάς* is sometimes more confined, sometimes more extensive. 1° This name was given to a single city of Phthiotis, built by Hellenes, the son of Deucalion. Homer mentions that city, *Il. B.* 190. 2° The same name was given to a part of Thessaly called Phthia. 3° To all Thessaly. 4° To all Greece; except sometimes Peloponnesus, sometimes Macedonia, sometimes Epirus, and even Thessaly. 5° It was given to Greece situated on this side of the Egean sea, taken in all its extent, and without excepting any of the countries which we have just mentioned. 6° Finally to all the countries inhabited by the Greeks, whether situated in Europe or in Asia.—This is proved by Palmer, *Græc. Antiq.* I. 3.

(5) This denomination of Γραικοί is found Marm. Oxon. n. 10, 11. Aristot. Meteor. I. 14. Lycophr. v. 532. 891. 1195. 1338. The same author calls them, v. 605, Γραικίτας. If the reader is curious to know why the Romans preferred the old word, Γραικοί, to the latter one, Έλληνες, he may consult Palmer. Græc. Antiq. I. 2. Plin. iv. 7. and Hardouin, Sect. 40. p. 234.

(6) We know not exactly who Graicus was. Eusebius, Chron. I. de Argiv. Reg. n. 35, makes him the father of Theffalus; and Stephens, at the word Γραικος, makes him his son. It is equally doubted whether the Greeks owe their name to that Γραικος, their king, or whether they took it from another source. Hiller derives the word from Γραια, Terra. Hesych. Γραια πολις, γη ἡ καὶ Δημητηρ. According, then, to this etymology, *Greeks* signifies *Sons of the Earth*, γηγενεῖς, Terrigenæ. Kircher and Hornius derive this word from the name of a patriarch, whom St. Luke, iii. 35, calls Ragau. Caspar Abel, Hist. Monarch. p. 483. makes it come from Γραια, anus, an old woman. According to his etymology, it is a name of reproach which the other nations applied to the Greeks. He strengthens this conjecture by the words *Græculus*, and *Græcari*, which the Romans used to express the levity of the Greeks. However, the same Abel prefers to this etymology that which derives the word

word γραικος, from the Celtic *Rigas*, to which, he supposes, the letter G was prefixed, to soften the pronounciation; as the word Rhœti has been changed into that of Grisons. He supports this conjecture by the testimony of Hesychius, who says, that the Greeks were formerly called *Γραικοί*.

(7) Consult on Attica and its limits, Strabo, I. IX. Init. Plin. IV. 7. Strabo is of opinion, that Megaris once made a part of Attica. See too Pausan. and Reimann, *Ilias post Homerum*, p. 357. for the derivation of Attica, which was likewise called *Ἀττᾶ*, *Ἀττε*, *Ἀτθίς*. This is explained by Stevens at the word *Ἀττη*, and by Caspar Abel, l. c. p. 606. It is supposed, that Attica, or Athide, took its name from *Ἀτθίς*, the daughter of Cranaus. See Eustath. ad Dionys. Perieg. p. 322. Strabo, IX. p. 273. Consult likewise on the different denominations of Attica, Eustathius ad Dionys. Perieg. p. 222. et seq. Strab. IX. p. 273.

(8) This inscription is found in Strabo, IX. The same geographer asserts, that Attica was anciently called Ionia. These are his words: Ἡ Ἀττικὴ τὸ παλαιὸν Ἰωνία καὶ Ἰας ἐκαλεῖτο: "Attica was anciently called Ionia and Ias." The same is affirmed by Stephens, at the word Ἰωνία, and by Hesychius at the word Ἰωνες. Hence Homer calls the Athenians, not only *Κυρροὶ Ἀθηναίων*, and

Δημος Ερεχθίδης, but likewise Ιωνες. Ιλ. N. v. 480.

(9) The Greeks themselves derive the name of Ionia from Ion, the son of Xuthus. Vid. Herodot. VII. p. 470. Strab. VII. p. 164. XII. 273. This Ion, was, according to others, the son of Apollo and Creusa. Vid. Apollodor. I. 7. § 2. Pausan. Attic. I. 29. p. 68.

(10) The Hebrew word, Javan, if we omit the points, should, perhaps, be pronounced *Ion*.

(11) Greece is not only called Javan in the Scripture, but the modern Jews call the Greek tongue Javanit. Besides, in the name of Elisha we have that of Elis, which was the name of the oldest kingdom of Peloponnesus. V. Joseph. Antiq. I. 7. Bochart. in Phaleg. III. 3. and Casp. Abel, l. c. p. 486.

(12) Consult on the cities, mountains, and rivers of Attica, Plin. IV. 7. Strab. IX. Scylax, P. 47.

(13) Next to Athens, Eleufis, or Eleufin, was the most famous city. The etymology of this word is uncertain. Pausan. Attic. c. 38. and Harpocrat. think the name comes from Eleufinius, the son of Mercury. Others derive it from the Greek verb, ελθεῖν, venire, δια την της Δημητρεως ελευσιν, on account of the coming of Ceres.

(14) The

(14) The sacrifices of Ceres, called *Eleusinian*, of which we shall speak afterwards, in treating of the feasts of the Greeks.

(15) See, on the circuit of Athens, Dion. Chrysost. Or. VI. p. 87. Aristides Panathen and Wesseling. *Ad vetera Rom. Itinera.* p. 326. and Xenoph. *Memorab. Socr.* III. 6. § 14.

(16) Consult, on the beauty of Athens, Pausan. *Att.* and Meursius. The beauty of that city produced these verses of Lysippus in *Di-cæarch.*

Εἰ μὴ τεθεασαὶ τὰς Ἀθηνᾶς, γέλοιός ἐστι,

Εἰ δὲ τεθεασαὶ, μὴ τεθηρευσαὶ δ' οὐός,

Εἰ δ' εὐαρεσῶν, ἀποτρεχέεις, κανθήλιος.

Si nunquam Athenas vidisti, Stripes es;

Si vidisti, nec captus es, Asinus;

Si captus abis, Cantherius.

(17) Pericles, in Thucydides, II. 41. calls Athens Παισειυσιν Ἑλλάδος, the Academy of Greece. Diod. Sic. XIII. 27, call it, Κοινὸν παιδευτήριον πάντων ἀνθρώπων, the School of Mankind. Eschines contr. Ctesiph. p. 293. gives it the title of Κοινὴν καταφυγὴν τῶν Ἑλλήνων, the common refuge of the Greeks. In Ælian. *Var. Hist.* IV. 6. the Pythian priests calls it, the common asylum of Greece, τὴν κοινὴν ἑστῆαν τῆς Ἑλλάδος, because there exiles were most easily admitted. Vid. Pind. *Nem. Od.* IV. 29. Aristoph. *Neph.* 298, Isocrat. *Panegy.* Jul.

Jul. Epist. ad S. P. Q. Atheniensem. Cicer. pro Flacco, c. 26. and de Orat. I. 4. Lucret. Lib. VI. v. 1. Stat. Theb. XII. 500. Nepos Attico, c. 3. Mela II. 3, 56. Flor. III. 5. § 8. Meursii Athenæ Atticæ. Muret. V. Lib. IV. 1.

(18) Propertius, I. 6, 13. III. 20, 1. and Rhemnius Fannius Palæm. de Ponderibus, v. 17, and 39, give Athens the title of *Learned, Doctæ*. Martial, VI. 64, v. 17. and Cicero de Orat. III. 11. give it that of *Tennes, acute, or witty*.

(19) Plin. VII. 56. Anonym. *περι ἀπισων*, c. 1.

(20) Cecrops gave his name to the city; Plin, vii. 56.—to the country, Apollodor. III. 13; to the tribe; Stephens at the word *Κεκροπία*.

(21) Justin, II. 6. Isidor. Orig. XV, 1. This opinion is combated by Hyginus, Frab. 164, who insists that Minerva gave the city her name. And by Plutarch, in Theseo, who attributes that honour to Theseus. Meursius infers, from a passage of Marcian, de Fortunâ Atheniens. that the city was named Athens in the reign of Erectheus; an opinion which throws light on a passage of Euripides. Herc. Fur. 1166, where Athens is called *Ερεχθιδων πολιν*. I know not on what grounds Potter says that it was called Athens in the reign of Erichonius, unless he has confounded the name of Erectheus with that
of

of Erichthonius. For the other names of Athens, see Strabo IX. p. 273.

(22) Some derive this name from a Hebrew word, which signifies *to learn*. Others, with Hiller, from a Hebrew word, signifying *to arrive*. And according to this etymology, the import of Athens is, The City of Strangers, or of the Newly Arrived. Casp. Abel, Hist. Monarch. p. 607, makes this denomination come from a Hebrew word, which signifies *robust, strong*; and he grounds his conjectures on specious reasons. Others derive it from Atthis, daughter of Cranaus. Strabo IX. p. 273. Pausan. Attic. I. 2. Lastly, according to Plato, Ἀθῆνη is synonymous with Θεογον, Divine Mind. Another opinion is to be met with in Lackemach, p. 42.

(23) The reader may consult, on this dispute betwixt Minerva and Neptune, Apollodor. III. 13. Ovid. Met. VI. 70. Serv. ad Virg. I. Georg. 13. and others cited by Meurs. de Regno Athen. l. 10. and Burman. ad Ovid. l. c. and de Jove Fulguratore, c. viii. p. 281.

(24) That Amphictyon consecrated the city of Athens to Minerva we have no room to doubt, by reason of the following authorities, Justin II. 6. Isidor. Orig. XV. 1. On this account the poets call it the city of Pallas. Παλλά-

δος;

δος Πολις. Eschil. Pers. 347. Virgineæ Cecropis Arces. Val. Flaccus, V. 647. Armigeræ Tritonidis Arces. Petron. c. 5. Notwithstanding these authorities, we cannot assert that Athens took its name from that of Minerva. The author, who, from Abel, l. c. cites ten names of Athens, was not, probably, of our author's opinion.

(25) Phurnutus, c. 20. says, το δ' ὄνομα της Αθηνας συγέλυμολογήθηον δια την αρχαιοτητα.—It is difficult to ascertain the etymology of the word Athens, on account of its antiquity; yet he himself gives some etymologies. V. Heraclid. Allegor. Homer. p. 435. Capellus derives the word Athens from a Hebrew word, which signifies Mistress. Julian Aurelius, de Cognom. Deorum Gentil. cites some etymologies, most of which are false. We meet with a truer one in the ingenious book of M. Pluche, entitled, L'Histoire du Ciel. He derives the name of Athens from the Hebrew word *Atona*, which signifies Egyptian thread, or linen.

(26) Stephens, at the word Αλεξανδρια, expresses himself in the following terms.—Ελεγετο (Alexandria) κατ' ἐξοχην, πολις, ως ας, και Αθηναι, και Αγοι και Αγοι οἱ Αθηναιοι, ως και επι Ρωμης λεγεται ουρψ.—It was eminently called the city, as Athens was called the city, and the Athenians, the citizens: and as Rome was likewise called the

the city, *Urbs*. Hence, as Homer likewise calls Troy simply the city, Πόλις, we find there were four ancient cities which were eminently called the *city*; viz. Troy, Athens, Alexandria in Egypt, and Rome. But when the word *Asu* was applied to Athens, it comprehended not the Piræus. Nep. IX. 4. The reader may consult Bourdelot, ad Petron. on the difference betwixt the words, Attici and Athenienses.

C H A P. II.

Of the DEITIES of GREECE.

I. **T**HE Greeks, without doubt, received their religion partly from the (1) Egyptians, partly from the (2) Thracians, to whom they were indebted for the name of religion, *Θρησκεία*; and partly from the colonies of different (3) nations which settled amongst them.

II. The first Greeks, and many other nations, paid divine worship to the sky, to the sun, to the moon, to the stars, and to the (4) earth. And as they saw that continual motion was a property of these bodies, they termed them *Θεοὺς*, from the verb (5) *τρέειν*, *to run*: though the word, perhaps, may be derived from another (6) root.

III. They afterwards adopted into their language the names of the (7) Egyptian gods. The worship of the gods of other (8) nations was established in process of time.

time. I shall mention the principal deities of the Greeks; to give a detail of the names of them all would be tedious.

IV. The classes of their gods corresponded with the different parts of the creation. They had their celestial, their terrestrial, and their infernal deities. Their celestial deities were stiled, *Επουρανιοι*, *Ολυμπιοι*, (9) *Αθανατοι*;—Celestial, Olympian, Immortal. Their deities of the infernal regions were termed, *Χθονιοι*, *Υποχθονιοι*, (10) *Καταχθονιοι*,—Subterranean gods. Their gods of the earth, *Επιχθονιοι* (11) *Ἡρωες*,—Terrestrial-Heroes. The first and most solemn worship was devoted to the celestial gods; the second, or inferior worship, to the terrestrial deities; and the third, or lowest, to those of the infernal regions.

V. Of these deities, (12) twelve were the most honoured; they were called “The great Gods.”—(13) *Μεγαλοι Θεοι*. They had the following (14) names.

ZEUS

Ζεύς, Jupiter.	Ἥρα, Juno.
Ποσειδῶν, Neptune.	Αρης, Mars.
Απολλων, Apollo.	Ἑρμης, Mercury.
Παλλας, Minerva.	Αρτεμις, Diana.
Δημητηρ, Ceres.	Αφροδιτη, Venus.
Ηφαισος, Vulcan.	Ἑστια, Vesta.

VI. The Athenians had the greatest veneration for these gods, the figures of whom were painted in the portico of the (15) Ceramicus. They had likewise erected to their honour an altar, which they called, “The altar of the twelve Gods.”—

(16) Βωμὸς τῶν δωδεκα Θεῶν.

VII. They gave them (17) different epithets in consequence of the different functions which they assigned them. They who would read the Greek authors, especially the poets, should be acquainted with those epithets.

VIII. The (18) sky was the department of Jupiter. Hence he was deemed the God of (19) Tempests. The following titles were given him.—Ομβριος, (20) Υετιος, Ασεροπητης, Αστραπαιος, (21) Καταιβατης, (22) Βρονταιος.—Pluvius, Pluviosus, Fulgu-

Fulgurator, Fulgurum Effector, Descensor, Tonans.—Other epithets were given him relative to the wants of men, for which he was thought to (23) provide. (24) Ξενιος, (25) Εφεσιος, (26) Εταιρειος, (27) Φιλιος, (28) Ορκιος, (29) Ικεσιος, (30) Ομογυιος, (31) Βασιλευς, (32) Σκηπτουχος.—Hospitalis, Foco Præfidentis, Sodalitatis Patronus, Amicitiae Præses, Juris-jurandi Testis, Supplicum Præses, Gentilitius, Rex, Sceptifer.

IX. Apollo, from the benefits for which mankind were indebted to him, and from the arts and sciences, of which the (34) invention was attributed to him, was called, (35) Αποτροπαιος, (36) Αλεξικακος, (37) Αγυιευς, Αγυιατης, (38) Λοξιας, (39) Πυθιος, (40) Παιαν, (41) Ευλυρας, (42) Εκατηβολος, Εκαεργος, (43) Τοξοφορος.

X. Neptune had the names of (44) Αλυκος, (45) Αλιμεδων, (46) Ποντιος, (47) Ιππιος.

XI. Mars those of (48) Βαθυπολεμ^Q, (49) Χαλκε^Q.

XII. Mercury was called, (50) Ἐναγώνιος, (51) Στρόφαίος, (52) Εμπολαίος, (53) Εριουνίος, (54) Δολίος, (55) Ηγεμόνιος.

XIII. Vulcan—(56) Κλυτοτέχνης, (57) Κλυτοεργός, (58) Πανδαματωρ.

XIV. Juno was called, (59) Τελεία.

XV. Minerva—(60) Εργάνη, (61) Ευρεσίτεχνος, (62) Πολυβούλος, (63) Πολυμήτις, (64) Δαιφρων, (65) Τριτογενεία, (66) Χρυσολογός, (67) Γλαυκώπις, (68) Πολίτις, (69) Πολιάς, (70) Πολίουχος, (71) Κληδούχος, (72) Ερυδιπτολής.

XVI. The following epithets were applied to Diana—(73) Ειλειθυία, (74) Λοχεία, (75) Αγροτέρα, (76) Κυνηγετις, (77) Θηρετήρα, (78) Ιοχέαιρα, (79) Τοξοφόρος.

XVII. Ceres was called, (80) Κουροτρόφος.

XVIII. Venus, (81) Ουρανία, (82) Εταίρα, (83) Ἡ ἐν κήποις, (84) Πανδημός, (85) Γενέτυλλις.

XIX. Vesta, Πατρώα, "The tutelary Goddess of the country," i. e. of Greece. See Sophocles's *Electra*, 887.

XX. Besides these Divinities, there were others, who were supposed to be of a later (86) existence, and of an inferior class. Several men too, illustrious for their exploits, or their virtue, they had ranked with the (87) Gods. These they termed *Heroes*; the former, *Dæmons*, *Δαίμονες*.

XXI. The Dæmons were looked upon as ministers of the (88) Gods in the government of human affairs; as interpreters, and mediators for (89) mankind with the Supreme Being.

XXII. The Athenians likewise adopted foreign (90) deities, and raised (91) altars to them. But their worship was not permitted without a public (92) decree. It could not be introduced by (93) individuals.

They even adored unknown Gods, (94) *Ignotas Deos*; and erected altars to them, which they called, (95) *Βωμοὶ ἀνώνυμοι*, *The anonymous altars*.

NOTES to CHAP. II.

(1) Herodot. II. p. 102. 123. Diod. Sic. I. p. 25. 62. 86. and others cited by Spencer, de Leg. Hebr. Ritual. II. Diff. I. Sect. 2. p. 650. This conjecture is the more probable, because Cecrops and Danaüs, the founders of Athens and Argi, were Egyptians. See, on Cecrops, Schol. Aristoph. ad Pl. 773. Tzetz. ad Lycoph. v. 111. Th Gale, ad Apollod. III. 13. p. 85. and on Danaüs, Apollod. II. 1. 4. Plutarch is of a different opinion from Herodotus on this subject. L. de Malignitate Herodoti, p. 857.

(2) Eurip. Rhel. v. 943. Aristoph. Ran. 1064. Plut. Alexand. p. 665. Suidas, at the word, ΘΥΓΧΕΥΕΙ. Greg. Nazian. Orat. III. p. 100.

(3) The Pelasgians, Herodot. II. p. 123. and the Phenicians, Herodot. v. p. 351.

(4) Secrates in Plat. Cratyl. Plutar. de Plac. Philosoph. 1. 6.

(5) Plat. and Plutar. 1. c. Phurnutus, Macrob. Saturn. I. 22.

(6) It may be derived, 1° from the word Ζεϋς, which in the Æolic dialect is Δεϋς. Phurnut. c. 2. 2° From the word Δεος, Fear. 3° From the word Αἶθεν, to burn. 4° From Θεᾶσθαι, to see. 5° From Θεῶμεν, to view. 6° From Τίθημι, to place. 7° From Θῶ, which has the same signification

cation with Ποσειδων, to do. Suicer. Thesaur. Eccles. at the word Θεος.

(7) Herodot. II. p. 123.

(8) The Diascuri, for instance, Castor and Pollux 1. these deities were introduced by the Pelasgians. Neptune was introduced by the Libyans, Herodot. I. c. The Greeks added to their deities those of the nations with whom they carried on commerce, provided they were approved by the court of Areopagus. This we may conclude from Harpocrates, from Suidas, and particularly, from Justin Martyr, Exhort. ad Gentil. p. 20. This custom explains what we read in the Acts of the Apostles, xvii. 19. This custom is likewise proved by the Feast of Strange Gods, Θεοξενιων, of which Casaubon speaks, ad Athenæum, ix. 3. p. 405. Finally, that they might not omit the adoration of any deities, they even worshipped the unknown Gods. Pausan. Eliac. I. 14. Lucian, Philopatr. Act. xvii. 23. Consult on the *Idolomania* of the Athenians, Schol. Aristoph. ad Nub. v. 304. who throws considerable light on the xviith chapter of the Acts, ver. 16. 22.

(9) They are likewise called by the poets Ουρανιδαι, and Ουρανιωνες. Aristoph. Schol. ad Nub. v. 246. Some authors make a distinction betwixt the Gods called Ουρανιωνες, and those called Ολυμπιοι. They give the former title to the

old Gods under Saturn; and the latter to the later ones under Jupiter. V. Diodor. Sic. IV. p. 223. Ælian. V. H. V. 12.

(10) They likewise called them *Επιγυιοι*; and in this class were comprehended the Gods of the sea; *Θαλασσιοι*.

(11) They likewise gave them the epithets of *Υποταρταριοι*, *Στυγιοι*. Consult, on this division, the Golden Verses of Pythagoras, where we also learn to whom of the Gods the principal homage was paid. See likewise Porphyry. de Antro Nymph. p. 233, l. 42. and the Preface of Salmasius ad Tabulam Cebetis. The learned make use of this division to clear up some passages of Scripture. Exod. xx. 4. Phil. ii. 10.

(12) Consult, on this number of the twelve Gods, G. d'Arnaud, de *Διis Παριδροis*. Philip ranked himself with these Gods: Diod. Sic. xvi. whence he had the surname of the Thirteenth God; *Τρισκαιδεκατος Θεος*. Stob. Serm. 147. Demades was for joining to this class, Alexander the Great. Ælian. V. H. V. 12. It appears, however, that these twelve were the only Gods who were styled *Ολυμπιοι*. Kuhn. ad Ælian. V. H. V. 12. Yet Bacchus and Hercules had also this title, according to the authority of Diod. Sic. IV. p. 223.

(13) I question whether the title of *Μεγαλοι Θεοι* was given them by any of the Greeks, except

cept an unknown poet, from whom we have the following verses :

Δωδεκα εἰσι Θεοὶ μεγάλοι, Ζεὺς, Ἥρα, Ποσειδῶν,
 Δημήτηρ, Ἑρμῆς, Ἑστία, Κυλλοπόδης,
 Φοῖβος, εὐαλῖος τ' Ἄρης, Πάλλας, τ' Ἀφροδίτη,
 Ἀρτεμις, εἰσι Θεοὶ δωδεκα οἱ μεγάλοι.

Duodecim sunt Dei magni ; Jupiter, Juno,
 Neptunus,
 Ceres, Mercurius, Vesta, Vulcanus ;
 Phœbus, bellicosusque Mars, Pallas, et
 Venus,
 Diana ; sunt Dii duodecim magni.

See Kuhn ad Pausan. Messen. c. 1, p. 281. The Greeks called them simply the twelve Gods ; τοὺς δωδεκα Θεοὺς. See Aristoph. Av. 95. Diod. Sic. xvi. p. 482. Apollod. III. 13. § 1. Ælian. V. H. viii, 12. Pausan. Attic. c. 40. p. 96. Pindar, Ol. Od. x, calls them Δωδεκα ἀνακτεῖς, the twelve kings. The title of Great Gods was likewise given to other deities who were not of the number of these twelve. To Castor and Pollux, for example ; Paus. Arcad. c. 21. To Proserpine ; Paus. Arcad. c. 31. See d'Arnaud, de Diis Παρεδροῖς. c. 22. Elsnerum ad Act. xix, 27. Ovid. vi. Met. v. 27. calls them bis sex Cælestes. Plautus alludes to this number of twelve Gods, Epidic. v. 1. Sueton. Aug. c. 70.

The Latin authors also often mention the Great Gods.

(14) We meet with these names of the twelve Gods in the Schol. of Apollon. of Rhod. L. II. p. 158. They are contained in the two Greek distichs cited above, which we find in Feithius, (Antiq. Homer. I. 1. § 4.) who attributes them to an old poet. Ennius has translated them into two Latin hexameters, which are to be found in Apul. de Deo Socratis, and Martian. Capellam. p. 15.

(15) Pausan. Attic. c. 3. The same author informs us, that there was a temple at Megara, in which were the statues of the twelve Gods.

(16) Thucyd. VI. 54.

(17) The reader may consult, on this multitude of epithets, (Πολυνυμια) Spanheim. ad Callim. H. in Dian. v. 7. p. 119. Aristot. de Mundo, c. 7. and Lucian. Timon.

(18) Homer Il. O. 192. Callim. H. in Jov. v. 59.

(19) Athenæus XV. 5. Phurnut. c. 9.

(20) Jupiter, ομβριος, υετιος, υων, ικμαιος. In Latin, pluvius, pluens, humidus. See Lycophr. v. 160. Apollon. Rhod. II. v. 524. The reader will find more particulars in Broukhuf. ad Tibull. I. 8. v. 26. and in Burmann. de Jov. Fulgurat. c. v. p. 264.

(21) Αεροπητης. Hesiod. Θ. 390. Αεραπαιος. Arist.

Arist. de Mundo, c. 7. Καταβατης. Aristoph. Esp. v. 42. i. e. Jupiter Fulgurator. See Burman. de Jov. Fulguratore.

(22) Jupiter Βρονταίος Arist. de Mundo, c. 7. Εργιδρουπος. Jupiter tonans. Hesiod. Θ. 41.

(23) Aristot. de Mundo, c. 7. Phurnutus, c. 2. Senec. Rat. Quæst. II. 45.

(24) Ξενίος. Aristot. de Mundo, c. 7. Jupiter hospitalis, hospitable Jupiter. Qui jura dat hospitibus. Virg. Æneid. I. 735.

(25) Εφεσίος, or, Επισίος, who presides over domestic society.—Foci præses. Herodot. I. p. 18.

(26) Εταιρείος Sodalitius, Sodalitii præses. Ὁ Εφορος της εν τη εταιρια Κοινωνιας, inspector communitatis in sodalitate, as Eustathius explains it. Od. X. p. 790, l. 18. Athen. XIII. 4.

(27) Φιλίος, Amicitiae Præses. Lucian. Timon. Aristoph. de Mundo, c. 7.

(28) Ορκίος, Jurisjurandi Arbiter. Pausan. I. Eliac. c. 44. pag. 441. Lucian. Timon.

(29) Ικεσίος, Ικετησίος, supplicum propugnator. Homer. Odyss. N. 212. I have taken a part of these notes from a dissertation, entitled, Ζεὺς Ικετησίος. Lips. 1738.

(30) Ὅμογνιος, Gentilitius. This title is given to Jupiter—Δια την του γένους Κοινωνίαν Θεοῖς τε καὶ Ἀνθρώποις, “on account of the common origin
“of

"of Gods and men." From the relationship by which Gods and men are connected. Dion. Chrys. Orat. I. p. 8. Aristoph. Batr. v, 762, Aristot. de Mundo, c. 7.

(31) Βασιλευς. Aristoph. Nub. I. Xenoph. Anab. vi. 1. The reason why Jupiter is so called is to be found in the Schol. of Aristoph. l. c. and in Dion. Chrys. Orat. I. In the same sense, he is called Αγαξ, sovereign. Sometimes he is called, Αγαξ βασιλευς, the sovereign king. And sometimes, Αγαξ Αναγτων, the sovereign of sovereigns. V. Spanheim. ad Callimach. H. in Jov. v. 2. and Ζευς Τυρανν. Aristoph. Nub. 564.

(32) Σκηπτουχος, the sceptre-bearer. See Berger. Thesaur. Brandenburg. T. I. p. 80.

(33) Those pretended benefits are enumerated by Diodorus Sicculus. I. v. p. 341.

(34) See Schol. Hom. Il. A. v. 603.

Τεσσαρις τεχναι ανατιθενται τῷ Απολλωνι,
Μουσικη, Τοξικη, Ιατρικη, Μαντικη.

Quatuor artes attribuuntur Apollini,
Música, ars sagittandi, medicina, divinatio.

(35) Αποτροπαιος, averruncus, malorum depulso. The God who averts evils. Aristoph. Plut. 359. This epithet has likewise been applied to other Gods. Pausan. Corinth. c. xi.

(36) Αλεξικακος has the same signification. Macrob. Saturn. I. 17.

(37)

(37) Ἀγυιεύς, Ἀγυιατής, who presides over roads. Aristoph. Vesp. 870, Horat. IV. Od. VI. v. 28. Macrob. Sat. I. 9. gives a reason for this denomination.

(38) Ἀόξιας, obliquus, sinuosus, oblique, meandrous. Aristoph. Plut. 8. The Scholiast assigns two reasons for this epithet. A third may be found in the Scholiast of Callimachus, in Dian. v. 204. V. Tzetz. ad Lycophr. v. 1467. Phurnut. c. 32. Macrob. Sat. I. 17.¹

39. Pythian and Delphian are, perhaps, of the same import. For Python and Delphi were names of the same city. Pausan. Phocic. c. 6. See Aristoph. Vesp. 865. Phurnut. c. 32. Macrob. Sat. I. 17.

(40) Παιαν and Παιων, Æschyl. Agamemn. 153. Aristoph. Vesp. 496. We find the reason for this title in Callimachus. H. in Apollin. v. 97. and in Macrob. I. c. He has the same epithets in the Latin writers. Cic. Verr. iv. 57. Grattius, Cyneg. 426.

(41) Εὐλυρας—The masterly player on the harp. Aristoph. Θεσμοφ. 978.

(42) Εκατηβολος, Εκηβολος, Εκαιεργος, Εκαιεβελητης, who throws his darts far; i. e. his rays. Hom. Il. A. 370, 474. Phurnut. c. 32. Heraclid. Alleg. Hom. p. 417. Macrob. I. 17.

(43) Τοξοφορος, or Τοξιας, in Hesychius. The bow-bearer. Τοξ' ὡμοισιν εἶχων. Hom. Il. A. v. 45. Τοξα, Βελη, Κηλα, are the rays of the sun.
This

This epithet, therefore, differs not from the preceding one. Ἡ τοξοφορος is the same with *Diana* in Aristoph. Θεσμοφ. 979.

(44) Ἀλυκος, Θαλασσιος, marinus. Aristoph. Lyfist, 404. He is likewise styled, Πελαγαιος. Pausan. Achaic. XXI.

(45) Ἀλιμεδων, mari imperans, ruling the sea, Aristoph. Θεσμοφ. v. 330.

(46) Ποντιος, marinus. Aristoph. L. C.

(47) Ἴππιος, Equestris. Aristoph. Nub. 83. He was also called, Ἴππειος; Euripid. Phæniſſ. 1701. Ἴππηγετης, Lycoph. 767. See, for the causes of this title, Barnes ad Euripid. Rhæf. 187. Spanheim. ad Aristoph. Nub. 83. Pausan. Achaic. 21.

(48) i. e. Exceeding warlike. Valde bellicosus. Pindar. Pith. Od. II. v. 2.

(49) i. e. Brazen. He was likewise called Καλκοχιτων, wearing a brazen coat of mail.

(50) Certaminum præſes, the president of combats. Aristoph. Plut. 1162, and Spanheim.

(51) Januarum custodiæ præfectus—The guardian of doors.—Aristoph. Plut. 1162. The etymology of the word Στροφαιος, is, Στροφευς, the hinge of a door. Or Στροφαιος may be rendered, versutus, astutus; artful—one of the characteristics of Mercury.

(52) Negotiator. He is also styled, Εμποριων Επιτατης, the God who presides over commerce. Aristoph. Plut. 1156. Phurn. c. 16.

(53) Valdè utilis—of great service to mortals. Hom. Ιλ. Ω. 360. Aristoph. Ran. 1175.

(54) Versutus—artful. Aristoph. Plut. 1158. Callidus quidquid placuit jocosò condere furto. Hor. I. Od. 12.

(55) It had the same signification with Οδηγος, Ενοδιος. Dux viæ et index. The God who shows travellers their way, and conducts them. Aristoph. Plut. 1160.

(56) Inclytus artifex—The great artist. Homer. Ιλ. Α. 571.

(57) The famous worker. Hom. Ιλ. Θ. 345.

(58) The all-subduer. In Lucian, this epithet is given to the Thunder; in Homer, to Sleep. In Museus, v. 200, to Love. In the Anthol. I. vii. ep. 29. to Gold. IV. 8. to Hercules. IV. 472. to Death.

(59) Who presides over marriages. Aristoph. Θεσμοφ. 882. She had likewise the epithet Γαμηλιος; which is of the same import. V. Spanheim. ad Callimach. H. in Jov. v. 57. Diod. Sic. v. p. 340.

(60) Inventress of many arts. Ælian. V. H. I. 2. Diod. I. 5. p. 340. says she was so called, δια το ευρειν πολλα των φιλοτεχνων εργα—Because to her we owe many inventions which exercise the skill of the ingenious.

(61) Inventress of arts. Orph. H. xxxi. v. 17.

(62) Fertile in counsel. Hom. Ιλ. Ε. v. 260.

(63)

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(63) Full of wisdom. Hom. H. in Palladest. v. 2.

(64) Signifies wise, or warlike. See on this double signification, Scherpezeel, ad Hom. Il. B. v. 23. Homer gives this title to other deities.

(65) The third-born. Hesiod. Theogon. v. 924. See Phurnut. c. 20. and Schol. Aristoph. ad Neph. 985. Le Clerc, ad Hesiod. O. 895.

(66) Armed with a golden lance. Eurip. in Jov. v. 9.

(67) Blue eyed. Hom. Il. A. v. 206. Gell. H. 26.

(68) Ionic, Πολιητης; Dotic, Πολιατις. The patroness of the city. Paus. Arcad. c. 47.

(69) This epithet is of the same signification. Aristoph. Nub. v. 682. V. Spanheim. ad Callimach. H. in Pall. v. 53.

(70) Of the same meaning.

(71) Clavigera. Keys are an emblem of government. Aristoph. O. 1153. V. Schwarzii Diss. de Diis Clavigeris.

(72) Protectress of towns. Homer. Hymn. I. in Pallad. v. 1. and H. II. v. 3.

(73) The Goddess that presides over births. Her province, with respect to them, is the same with Juno's. V. Callim. H. in Jov. v. 12. Horat. Poem. Secul. v. 13. Phurnut. c. 13.

(74)

(74) The Goddess of child-bed. Artemid. II. 25. Plut. Sympof. 3. Spanheim. ad Callim. p. 148.

(75) The inhabitant of forests. The huntress. Aristoph. Equ. 657. V. Lennep. ad Coluth. in animadv. p. 132.

(76) This epithet means the same.

(77) This too means the same.

(78) Who delights in archery. Homer, H. in Apol. v. 15. Hesiod. Θ. 14.

(79) Armed with a bow. Aristoph. Θ. 979.

(80) The nurse of boys. Alma. Hesych. ΘΥΝΤΩΝ ΘΡΕΠΤΕΙΡΑ ΠΡΟΠΑΥΤΩΝ—The nourisher of all mortals. Orph. in Hym. 39. 7. She was the same as the earth. Hence Aristoph. Θ. 397, and Paus. Att. 22, give also this epithet to the earth. There were yet other Divinities who were appointed by Jupiter to give sustenance to mortals. V. Le Clerc, ad Hesiod. Θ. v. 450.

(81) Celestial. Pausan. Phocic. c. 16. Khun. ad h. l. Meurs. ad Lycoph. v. 112.

(82) Mistress. Athen. xiii. 4.

(83) Goddess of gardens. Pausan. Attic. xix.

(84) Public, common, popular. Pausan. Bæot. xvi. and l. vi. 25.

(85) Goddess of generation. Aristoph. Νεφ. v. 52. Lyfistr. v. 2. Consult, on the other epithets of Venus, Lennep. ad Coluth. p. 91.

and

and on the name, Αφροδίτη, Cvid. Met. IV. 538.
Pluche, Hist. du Ciel. t. 1. p. 161.

(86) Δαιμονες signify intermediate substances betwixt the divine and human nature. Plut. de Orac. Def. pag. 415. Jamblich. de Myst. c. v. p. 8. Such were Pluto, Pan, the Satyrs.

(87) The Heroes were called Demigods. Some of them owed their birth to Gods; others were the sons of mere mortals; and their virtues had raised them to the rank of the Gods, whose worship and honours they shared. The definition of the word *Hero*, is to be found in Lucian, Dialog. Mort. III. p. 267, Edit. Græv. Such were, Bacchus, Hercules, Castor and Pollux, Esculapius, Achilles, Menelaus, Helen. Cleomenes is said to have been the last of these heroes.

(88) Hesiod. Eeg. v. 122.

(89) Plato in Sympof. p. 327. Max. Tyr. Diff. 26. 27.

(90) The foreign Deities were called Θεοί ξενικοί. The Athenians worshiped such Gods. See in Hesychius Θεοί ξενικοί. The Eleans had these deities. V. Pausan. Eliac. 15.

(91) Hieronym. Comment. ad Tit 1.

(92) The public worship of new deities was not permitted without the approbation of the court of the Areopagus. Isocrates in Areopagitico,

p. 188. Edit. Basl. 1558. Just. Mart. in Πα-
ραινεσει προς Έλληνας, p. 20. See Harpocr. at the
words, Επιθετους, Εορτας.

(93) For that reason the Athenians would not
allow St. Paul this innovation. Acts xvii. 18.

(94) The passage of Pausanias, Eliac. l. c. 14.
which is commonly cited, proves nothing; be-
cause he here refers to the unknown Gods of O-
lympia. Vid. Philostrat. in vit. Apollon. VI.
3. and Wolf. in Curis Philol. ad Act. xvii. 23.

(95) Diog. Laert. i. § 110.

C H A P. III.

OF SACRED PLACES.

I. **A**DORATION was paid to these Deities in places consecrated to their worship. Of those places, there were three kinds. The first were called (1) *Τεμενη*—Fields set apart; though this word has a more (2) extensive signification. The second, (3) *Αλση*, sacred groves. The third, (4) *Ναοι*, or *Ἱερα*—Temples, or sacred buildings.

II. The Greeks seem to have taken from the Egyptians the custom of erecting (5) temples.

III. They were built either in the most (6) elevated part of their cities; or without the cities, on (7) mountains; the gate facing the (8) east.

IV. The innermost and most sacred recess of the temple was called, (9) *Αδυτον*, the sanctuary.

V.

V. There were temples dedicated to the worship of (10) one divinity; there were others consecrated to that of (11) many. The Deities, who had one common temple, were styled (12) *Συνναοι*, and (13) *Συμβωμοι*.

VI. The temples took their names from the Deities in honour of whom they were erected. The temple of Diana was called (14) *Αρτεμισιον*, that of Juno (15) *Ἡραιον*, that of Neptune, (16) *Ποσειδωνιον*, that of Ceres, (17) *Θεσμοφοριον*, that of Castor and Pollux, (18) *Ανακτορειον*. The most famous of these temples was that of Diana at (19) Ephesus.

VII. The temples were adorned with statues, and offerings.

VIII. The statues were images, or representations of the (20) Gods; and divine (21) worship was paid them. They were called by the general term, (22) *Αγαλματα*.

IX. The Egyptians transmitted to the Greeks the custom of placing in the temples the (23) images of the Gods.

X. Amongst the ancient Greeks these substitutes of their divinities (24) were not formed by the elegant artist. They were (25) shapeless stones, pieces of wood, posts, logs, and (26) rude pillars.

XI. But in time these representations were more ingeniously wrought. A (27) human form was given them, and they were called (28) Βοετη. At first their feet (29) touched each other; afterwards they were (30) separated. They were in different attitudes: some were standing; others lying; and others were (31) seated.

XII. The matter of these statues, in the early times, were (32) wood, or (33) stone; and they were called (34) Ξοανα.

XIII. Afterwards, when (35) luxury had invaded Greece, these statues were made of iron, of brass, of ivory, of silver, and of (36) gold.

XIV. There were *symbolical* statues which were supposed to partake of the (37) divine nature, and which were called (38) Διοπετη. They were kept in the innermost

nermost part of the (39) sanctuary, and were concealed from the sight of all but the (40) priests.

XV. (41) Clothes were put upon some of them: others were adorned before a (42) mirror.

XVI. In imminent dangers they stretched out their arms to them in a suppliant manner, and (43) embraced them.

XVII. If any filth had come upon them, or if they had been touched with impure hands, a solemn ablution of them was performed on appointed (44) days.

XVIII. In the time of a siege, the tutelary Gods of the cities were chained to their stations, lest they should desert to the (45) enemy.

XIX. Some of the statues were taken out of their temples on festivals, and (46) drawn in procession through the principal parts of the city, on cars called (47) *Απηναι*, with a solemn pomp, and great demonstrations of joy.

XX. The (48) temples of the Gods were not only adorned with statues, but likewise with offerings.

XXI. The offerings were presents which they offered, or (49) consecrated to the Gods, and which were (50) hung up in the temples for (51) ornaments. They were termed (52) *Αναθηματα*.

XXII. These offerings were either made from a mere instigation of piety, or from (53) gratitude; after a deliverance from some (54) evil, or after gaining a (55) victory.

XXIII. They were, 1° Crowns; 2° vestments; 3° vases of iron, brass, silver, and gold, of which the principal were the tripods; 4° arms, and the spoils of enemies.

NOTES to CHAP. III.

(1) This word is derived from *Τεμενω*, to divide, to separate. A definition of it is given by Pausanias, *Eliac.* II. c. 6.

(2) *Τεμενη* are properly places set apart from profane uses, and consecrated to the Gods. The same definition may be applied to the sacred

groves and the temples. See Perizon. ad Ælian. VI. 1.

(3) See, on the sacred woods, Spanheim. ad Callim. H. in Dian. v. 38. Eschenbach. Diff. Acad. III. de gentilitium consecratis lucis, p. 133. Feith. Antiq. Hom. I. 3. § 2. and the notes of the new editor, p. 617.

4. Scilicet, Οικηματα, sacred edifices. Ναοι comes from ναίειν, and signifies habitations of the Gods. Thus Homer, H. in Mercur. v. 251. calls them θεῶν ἱερὰς δόμους—the sacred houses of the Gods.

(5) Herodot. II. p. 102.

(6) Homer. Il. X. v. 170. Vitruv. I. 7.—Hence, going to the temple was expressed by the word, ἀναβαίνειν, to ascend. Ælian. V. H. III. 37.

(7) Pausan. Phocic. c. 35. 37. 39. Arcad. 15. 23. Corinth. 36. Lacon. 25. 34. See Freytag. Diff. de Sacris Gentium in Montibus.

(8) Lucian. de Domo. T. II. p. 454. Clem. Alex. Stromat. VII.

(9) The reader will find a description of it in Polluc. Onomart. I. 1. 8. Jul. Cæs. de B. C. III. 105. He calls the Adyta, the sanctuary, “The secret and interior part of the temple, which the priests alone had a right to enter.”—Occulta et recondita templi; quò, præter sacerdotes adire fas non est.

(10) Of the former kind was, 1^o The temple of Minerva, of which Pausanias speaks, Lacon.

17. 2. 2° That of the Delphian and Pythian Apollo, which the same Pausanias mentions, Attic. 19.

(11) Of the latter kind was the temple of Vulcan and Minerva at Athens. Paus. Attic. c. XIV. Augustin. de Civitat. Dei, XVIII. 12. 2° The pantheon, i. e. το κοινον των παντων Θεων ιερον, the common temple of all the Gods. Paus. Attic. c. v.

(12) Strab. vii. p. 227. Plut. Sympos. IV. 4. They were called in Latin, Contubernales. Cic. ad Attic. XIII. 28.

(13) Strab. XI. p. 352. D'Arnaud, de Diis Παρεδροις, who proves that these words—Ομοβωμιοις, παρεδρους, συνοικους, ομονακους, ομοτοιχους, συνεστιους ιερων, were synonymous.

(14) This word, properly, was made use of to express the statue of Diana. See Harpocrat. at the word, Αρτεμις. The temple was called, ο νεως της Εφεσιας Αρτεμιδος--The temple of Ephesian Diana. And—Ιερον Αρτεμιδος—The temple of Diana. See Spanheim. ad Callim. H. in Dian. v. 35.

(15) Herodot. IV. p. 289. IX. p. 607.

(16) Pausan. Phocic. c. 28. p. 807. Ποσειδίου, Pausan. Achaïc. c. 27. pag. 596.

(17) Aristoph. Θεσμ. v. 285.

(18) Lucian, in his Tim. pag. 79, calls it Αναχειον; for Castor and Pollux were called Ανακτες. The reason for this name is to be found in Khun. ad Pausan. Phocic. c. 38. Vossius, de Orat. et Progr.

OF G R E E C E.

Progr. Idol. I. 13. calls all sorts of temples, *Ἀνακτορα*. Ælian. V. H. XIII. 27.

(19) Pausan. Messen. c. 31. Interpr. ad Act. XIX. 27. Liv. I. 45. Plin. XVI. 40. Solin. 43. Phil. de Byzan. de Septem Orbis Miraculis, makes this temple of Diana one of the seven wonders. So does the anonymous writer. *Περὶ Ἀπιστῶν*, c. 2. whom we find in the Opusc. de Gal. p. 85.

(20) They were termed, *Εἰκασματα Θεῶν*. Polux. I. 1. 7.

(21) Pausan. Bæot. c. 39. p. 790. 791. Lactantius exclaims against this worship of images. II. 2.

(22) *Ἀγαλματα*, then, signifies resemblances, pictures, statues; as the dictionaries explain the word.

(23) This is proved, 1° By the testimony of Herodotus, who says, the Egyptians were the first nation that exhibited the Gods in their temples. 2° It is proved by this circumstance, that Cecrops, who was an Egyptian, was the first that brought this custom into Attica.

(24) Clem. Alex. in Protrept. calls these images *Ἐϋλον οὐκ ἐργασµενον*—unwrought wood; afterwards, *Σανίδα*, a plank. Arnobius calls them, *Signa inertia*. I. p. 13.

(25) Pausan. Achaic. c. 22. p. 579. Dion. Chrys. Or. II. calls them, *Ἀσηµους λιθοὺς*—unshapen stones. When those stones were anointed with oil, they were called, *Βαιτυλία*. See Eschenbach.

bach. de Unctionibus Gentilium, p. 389. A passage of Genesis, xxviii. 18, 19. seems to have given rise to this denomination.

(26) Clem. Alex. Strom. I. p. 348. Euseb. Præp. Evan. I. 9. p. 23. Paus. VIII. 17.

(27) Herodot. I. p. 62. Justin Martyr reproaches the Greeks with this absurdity; and it is proved by a great number of ancient statues of Gods and Goddeses which remain to this day.

(28) They were called Βρετη, according to the grammarians, Παρά τῷ βροτῷ εἰκέναι—from the remembrance they bore to a man. Aristoph. Schol. ad Equ. v. 31. Tzetz. ad Lycophr. v. 948. They are likewise called, Δεικελα—Images.

(29) Diodor. Sic. IV. 276.

(30) Diodor. Sic. l. c. Palæph. Περὶ ἀπιστών, c. xxii. We there read that Dædalus was the first that made statues, betwixt whose feet and legs there was a vacant space—Διαβεβηκotas τον ένα ποδα.

(31) Pausan. Corinth. p. 134. mentions a statue of Pan seated, and one of Minerva standing. And Gronov. ad Melamp. III. 1. speaks of a statue of Jupiter sitting, and of one of Ocean lying. See Pausan. Achaic. XXI. p. 577. In Euseb. Præp. Ev. III. 7. p. 98, there is an elegant quotation from Porphyry, on the different attitudes of the Gods, standing and seated. See Plin. III. Ep. 6. Strabo, XIII. p. 413. Carprou. Exerc. ad Epist. ad Hebr. p. 354. D'Arnaud, de Diis Παγεδοις, c. xii. p. 75.

(32) Pausan. Arcadic. XVII. p. 633. Plin. XXXIV. 7.

(33) Pausan. Corinth. II. p. 114. Αφροδιτης αγαλμα λιθου—The statue of Venus of stone.

(34) Hesych. Ξοανα—Κυριως τα εκ ξυλων εξισμενα, η λιθων—So those statues are properly termed which are carved of wood, or stone.

(35) Pausan. Eliac. XII. p. 405.

(36) Lucian. Jup. Trag. T. II. p. 132. Arnob. Adv. Gent. VI. p. 118. Instances of this are found in many parts of Pausanias.

(37) Spanheim. ad Callim. H. in Pallad. ad Inscript. p. 529. and ad V. 50. p. 586.

(38) Spanheim. l. c. Act. XIX. 35. The statue of Diana of Ephesus is called, Διοπέτης.

(39) Εν απορρήτοις, εν αδυτοις, in the sacred, in the inaccessible places. Pausan. Corinth. VII. 127. Corinth. II. 113.

(40) Pausan. Arcad. XLVII. p. 696.

(41) Pausanias, for instance, Attic. XXIV. p. 98. mentions a statue of Minerva, standing, with a robe which reached to its heels. Αγαλμα της Αθηνας ορθον εν χιτωνι ποδησει. See Plut. in Alcib. p. 210. Petron. 102.

(42) Spanheim. ad Callim. H. in Pallad. V. 21. p. 547. and, V. 31. p. 564.

(43) Lycophr. V. 1135. Spanheim. ad Callim. p. 411.

(44)

(44) Eurip. Iphig. in Taur. V. 1041. Spanheim. ad Callim. p. 527. Callimachus composed an ode on the solemn ablution of Pallas; the title of which is, *Εἰς Λουτρά της Παλλὰδος*—On the ablution of Pallas.

(45) Diodorus Siculus, XVIII. p. 520. speaks of a statue of Apollo, bound by the Tyrians with chains of gold. See Q. Cur. 3. IV. § 22, and the notes of Freinshemius. Spanheim. ad Callim. p. 573. Anfaldus, de Diis multarum Gentium Romanam evocatis. Brixia, 1743, c. III. p. 33.

(46) Spanheim. ad Callim. H. in Cer, v. 121. p. 721.

(47) The Latins call them *Tensæ*. See Fest. B. V. 41. Paus. Eliac. Prior. IX. p. 396.

(48) Pausanias, Phocic. gives a detail of the offerings of the temple of Delphi, c. IX.

(49) The emperor Justinian, Inst. § 8. de re-
rum divis. thus defines offerings—Things
consecrated to the ministry of the Gods—*Ea
quæ ad Dei ministeria dedicata sunt.*

(50) Homer. Od. III. 274. They were hung
upon the pillars, upon the walls, upon the
arches. See Kunz. Sacra et profana *Αναθημάτων*
Historia, § 14. p. 14. To make these offerings
is called *ανατιθεναί*, Aristoph. Plut. 815. and, *ἐξ-
αρτᾶν*, Long. Pastoral. p. 27.

(51) Hence, Hesychius makes synonymous
the words *αναθημα*, and *κοσμημα*, offerings and

ornament,

ornament. See Luc. xxi. 5. Herodian. I. 14. Suicer. Thesaur. Ecclesiast. T. I. p. 268.

(52) From the verb, *Ανατίθεναι*, to consecrate. They were likewise called—*Δωρα, αφιερωματα, ανακειμενα*—gifts, sacred things, things set apart. Macrobius calls them *χαρισηρια*, Phalarid. Epist. 84. Justin. XXIV. 6. § 8. calls them, munera.

(53) Pausan. Phocic. IX. 818. Hence they took the name of *χαρισηρια*.

(54) Schol. of Aristoph. ad Acharn. V. 242. Callim. in Dian. 229. Horat. I. Od. 5. v. 13.

(55) Pausan. c. 1. Hom. Il. X. v. 460. Il. VII. v. 83. 1 Sam. xxi. v. 9. refers also to this custom.

(56) Lucian. Hermot. p. 533. Homer. Il. A. v. 39. Lucian de Sacrif. T. I. 363. Pollux, I. 1. 28. Plin. xvi. 4.

(57) Homer. Od. III. 274. Il. VI. 301. Pausan. Eliac. c. 16. p. 417. Pausan. Phocic, IX. Herod. I. p. 21.

(58) Homer. H. in Merc. v. 179. Pollux, I. 1. 25. Phocic. VIII. p. 817. Eliac. Prior. c. X. p. 398. Eliac. Poster. c. XIX. p. 498.

(59) Pausan. Messen. XXXII. p. 359. Bæot. c. X. p. 730. Lacon. XVIII. p. 254. Attic. c. XX. p. 46. Phocic. c. XIII. p. 830. Homer, H. in Merc. v. 179.

(60) Homer. Il. X. 460. Il. VII. 83. 1 Sam. xxi. 9.

CHAP. IV.

OF SACRED PERSONS.

I. **T**HE sacred persons were men entrusted with the care of the holy places of the woods, the temples, and the religious ceremonies. The general appellation of the priests was, (1) ἱερείς; they were held in great (2) veneration.

II. There were different classes of them in the (3) great cities. He who was at the head of the whole order, and whose province it was to celebrate the most sacred mysteries, was called (4) Ἀρχιερεύς [the High Priest.] The priests had their ministers, whose names corresponded with their (5) different functions.

III. Amongst the Greeks, the women, as well as the men, were admitted to sacred functions. The priestesses were called (6) ἱερεῖαι. They were (7) commonly virgins;

virgins; and in Athens they were only daughters of the first (8) families.

IV. Thus the priestesses of (9) Minerva, of (10) Cybele, of (11) Ceres, and of (12) Venus, were virgins. Those of Ceres were distinguished by the name of (13) *Μελισσαι*.—This title was likewise given to other (14) priestesses.

V. They were enjoined a perpetual (15) chastity. Hence, in later times they were not admitted to the sacred order till they were (16) marriageable.

VI. Women who had *had* more than one husband, were excluded on that account from some sacerdotal (17) classes.

VII. The priestesses used to carry the distinctive emblems of the deity to whom they were (18) consecrated.

VIII. At (19) Athens, the priests and priestesses were drawn by lot from the men and virgins of a distinguished (20) family, (21) and of an irreproachable life.—This manner of appointing them was called (22) *Κληροῦσθαι*.

IX. (23) Maimed, or deformed persons were not admitted.

X. They were to keep themselves pure and free from all (24) pollution.

XI. When they performed their functions in the temples, they wore a (25) linen robe and a (26) crown.

XII. Some priesthoods were (27) hereditary; and to certain families the worship of the Gods of their country was exclusively committed. So amongst the Athenians, the (28) *Ευμολπιδαι*, the (29) *Κηρυκες*, the (30) *Ευπατριδαι*, and the (31) *Ετεοβουταδαι*, held their offices; amongst the Argians, the (32) *Ακεσσιδαι*. Thus some priesthoods were family-titles.

NOTES to CHAP. IV.

(1) Plato gives us a description of them. *Polit.* They were likewise styled, *Ἱερούργοι*, *Θεεργοί*, *Θυταί*; and by the poets, *Θυηπολοι*, *Θυτηρες*, *Ἱερομνημονες*, *Ἀρητηρες*: and in general, *Υπηρεται Θεου*, ministers

ministers of God. See Saubert, de Sacrific. c. 6.

(2) On account of the communication which was supposed to subsist betwixt them and the Gods. Plut. Quæst. Rom. p. 291. Pausan. Achaic. XX. p. 573. XXVII. pag. 595. Hence they chose from the first families men whose characters became sacred, and persons inviolable.

(3) Aristot. VI. Politic. c. 8.

(4) Joseph. Antiq. Jud. XIV. 8.

(5) For example; Ἱεροποιοί, they who assisted at the sacrifices—Παρασίτοι—They who collected the sacred corn. Pollux VI. 7. 35. Ταμίαι τῶν ἱερῶν χρημάτων,—The quæstors of the sacred fund. Aristot. Polit. VI. 8. Ναοφύλακες—The keepers of the temple.

(6) They were also called Ἀρητεῖραι. They were not only employed in the worship of the Goddesses, but of the Gods likewise; of Apollo, Hercules, and Bacchus, for instance. Pausan. Bæot. XXVII. p. 673. Lacon. XX. 261. Schol. Aristoph. Plut. v. 9. Pausan. Corinth. XXXIII. p. 189. The priestesses of Bacchus were called, —Βακχαι, Θυαδες, Μιμαλλονες, Μαιναδες. The priestess of Bacchus was termed—Πυθιας, Προφητις, Φοιβας.

(7) There was a law at Athens which obliged the priestesses to be virgins. Spanheim.

E

H.

H. in Apol. v. 110. p. 116. H. in Pallad. v. 34. p. 566.

(8) Spanheim. ad Callim. H. in Cer. v. 43. p. 691.

(9) Pausan. Arcad. c. 47. pag. 695. The priestess of Minerva was called by the Cilicians — *ὑπεραυστρια*. Plut. Quæst. Gr. p. 292.

(10) Pausan. Eliac. Post. c. XX. p. 502.

(11) The priestesses of Rhea, or Cybele, were called *Κερνοφοροί*, Meandr. Alex. p. 144. Spanheim. ad Callim. p. 116. Pausan. Arcad. XXXVI. p. 673.

(12) Pausan. Corinth. c. X. p. 134.

(13) Spanheim. ad Callim. H. in Apoll. v. 110. p. 116. et in Cer. v. 43. p. 692.

(14) Spanheim. l. c.

(15) Marcellin. in Hermog. p. 65. Spanheim. ad Callim. H. in Apoll. v. 110. p. 116. Pausan. Bæot. c. XXVII. p. 763.

(16) Pausan. Act. XIX. p. 570. and XXVI. p. 592. Arcad. c. XLVII. p. 695. Corinth. c. XXXIII. p. 189.

(17) Spanheim. ad Callim. H. in Pallad. v. 34. p. 569. Pausan. Achaic. XXV. p. 591.

(18) The priestess of Ceres carried in her hand a small sheaf of corn, crowns, and poppy. Callim. H. in Cer. v. 45. The priestess of Minerva was clad in the armour of the Goddess. Polyæn. VIII. 59. Thus the Bacchanals carried
the

the thyrsus; the priestesses of Venus, myrtle; those of Cybele, pine-apples.

(19) Plat. de Leg. VI. Aristot. Polit. IV. 15.

(20) Pausan. Ach. XX. p. 573. XXVII. p. 595. Plat. l. c.

(21) Æschin. in Timarch. p. 196. Demosth. advers. Androt. That they might evince their past conduct, they underwent a severe examination—Δοκιμασια. Plat. de Leg. VI.

(22) The priests thus drawn by lot were called Κληρωτοι. An appellation different from that by which they were called, who were nominated by election—Αιρετοι; or by the suffrages of the people—Εψηφισμενοι—From them we must likewise distinguish those who succeeded to the priesthood by birthright—Οι εκ γενους.

(23) They were to be Όλοκληροι—and—Αφελεις. Hesych. at the word, Αφελης. Athen. VII. p. 300. Spanheim. ad Callim. H. in Pallad. v. 121. p. 621.

(24) Æschin. in Timarch. p. 196. 173. Demosth. adv. Androt. Plat. de Leg.

(25) Spenc. de Leg. Hebr. Ritual. p. 682. Diff. de Veste Sacerdotum Lineâ. Broukhuf. ad Tibull. I. 3. v. 30. p. 61.

(26) Herodot. II. c. 36. Athen. I. p. 21. Aristoph. Equ. v. 222. Tertul. de Corona Mil. c. 10. Lucian. in Pseudom. T. I. p. 782. C. Paschal. de Coronis, IV. 13.

(27) Plat. de Leg. VI. Hermogenes, in Partitionibus, c. VI.

(28) Pausan. Attic. c. XXXVIII. p. 92. Ne-
pos, in Alcib, c. 4.

(29) Pausan. Attic. c. XXXVIII. p. 92. Har-
pocrat. at the word Κηρυκες. Hesych. at the
same word. Hadr. Junii Animadv. v. 20. p.
315.

(30) Plutarch. in Thes. p. 11.

(31) Harpocrat. at the word—Ετεροβουταει.

(32) Callim. H. in Lavacr. Pallad. v. 33. and
Spanheim.

C H A P. V.

Of their DIVINE WORSHIP, their
PRAYERS, &c.

I. **T**HERE were three religious duties which they performed in the sacred places; viz. Prayers, sacrifices, and lustrations.

II. The object of the prayers, named in Greek, (1) *Ευχαι*, *Προσευχαι*, *Δησεις*, was, the obtaining of some good, or, the (2) averting of some evil.

III. As to the ceremonies used in prayer:

1°—They raised the hand to the (3) mouth, and then extended it towards the deity whom they were (4) worshipping. To use this ceremony was termed in Greek, (5) *Προσκυνεῖν*; and in Latin, (6) *Adorare*.

2°—They turned themselves (7) round, and looked towards the (8) east.

3°—Towards the (9) Gods and the sky they stretched both the (10) hands purified.

4^o—Sometimes they prayed (11) standing; sometimes on their (12) knees. They used the latter posture chiefly in great (13) dangers.

NOTES to CHAP. V.

(1) They were also called, *Ευγµατα, Ικεσται, Ικεταιαι, προσοδοι, αιτηµατα, λιται.*

(2) Plato, Alcib. quotes two verses of an old Greek poet, in which these two objects are comprehended—

*Ζευ βασιλευ, τα µεν εσθλα και ευχοµενοις και
ανευχτοις,*

Αµµι διδου, τα δε δεινα και ευχοµενοις απαλεξε.

Sovereign Jove, grant us good things when we pray for them, or though we omit to pray for them:—and avert from us evils, though we should, by mistake, request them of thee.

(3) Lucian. de Salt. T. I. p. 792. Encom. Demosth. T. I. p. 707. De Sacrific. 368. Job xxxi. 26. See, on the manner of raising the hand to the mouth, Morin. Hist. de l'Academ.

des Belles Lett. T. II. n. 14. p. 89. Plin. XXIII. 2. Matth. Brover de Niedeck, Diff. de populorum veterum ac recentiorum adorationibus.

(4) When they supplicated the heavenly Gods, they lifted up their hands: when they implored those of the sea, they stretched forth their hands towards the sea. Hom. Iλ. A. 350. And when they addressed the infernal deities, they smote the ground. H. IX. 464. Cic. Tusc. Quæst. II.

(5) Eustath. ad Od. E.

(6) Broukhuf. ad Tibull. I. 4. v. 27. and Comm. ad Minut. Fel. c. 2.

(7) Plut. Camill. p. 131. F. informs us that this was likewise a Roman custom, and that it was introduced by Numa Pompilius. Numa, p. 69. E. Plin. XXVIII. 2. says that the Gauls had the same practice. We find traces of this custom in Plautus, Curcul. I. 1. v. 70. Suet. Vitell. c. 2. says that this custom of turning to the right to pray, was more strictly observed by the Romans than by the Greeks. Vestiges of the same usage are likewise found in Aristophanes, pag. 957. Trygæus says to his slave—

Ἀγε δὴ, το κανοῦν λαβων, καὶ τὴν χερνίβη,
Περὶ τοῦ βωμοῦ ταχέως ἐπὶ δεξιά.

Age, cum Canistro fume Trulleum
Et celeriter circumito Aram ad Dextram flectens,

See Dacier, ad Horat. III. Od. 26. v. 5. and Madame Dacier, ad Aristoph. Nub. p. 328. Apul. Miles. II. p. 39. Tunc orientem obversus, et incrementa solis augusti tacitus imprecatus, &c. Pac. Panegy. says — Divinis rebus operantes, in eam cœli partem ora convertimus a quâ lucis exordium est.—When we supplicate the Gods, we turn our faces to that quarter of the sky where the sun rises. See Virg. Æneid. VIII. 68. and Not. Serv. See too Tertul. Apolog. 16. Buleng. Eclog. ad Arnob. p. 56.

(8) *Επὶ δεξιά*. Plut. in Camil. l. c. Athen. l. c. — *Επὶ τὰ δεξιά σπεφόμενοι*, Turning to the right; i. e. to the east. Hadr. Jun. Animadv. III. 3. p. 142.

(9) Hom. Od. II. 261. IV. 759. Hesiod. Erg. 724. Clem. Alex. Strom. IV. p. 531.

(10) Aristot. de Mundo. c. 6.—Hence to pray was expressed by these words—*χειρὰς ἀνασχεῖν*. Hom. II. XXIV. 301, 306. III. 318. Eurip. Helen. v. 1101. Lucian. Philopat. T. II. p. 780. We must not however forget the different ceremonial which was used in supplicating the infernal Gods.

(11) *Ophi*.—Erect.—Philostr. in Apoll. VI. 4.
Plut. Numa. Marc. XI. 25.

(12) Theophr. Charact. Ethic. c. 17. Homer.
Il. I. 440. Marc. 15. 19.

(13) See Christ. Gottlieb. Schwarzzius in Mis-
cellaneis Politioris Litertauræ. Diatrib. I.
p. 76.

C H A P. VI.

Of SACRIFICES.

I. **S**ACRIFICES are termed in Greek, (1) *Θυσιαί*, and *Δωρα*. And to sacrifice, is, *θυεῖν*, (2) *προσφέρειν*, or (3) *αναφέρειν θυσιάς*, (4) *ποιεῖν*. The poets use likewise the words, *ῥεζεῖν*, (5) *ερδεῖν*.

II. *Θυεῖν* with the ancient Greeks signified, (6) to burn perfumes; and *θυός*, incense burned in honour of the (7) Gods. From this word is derived the Latin word, (8) *thus*. For in the remoter ages the blood of animals was not shed to propitiate the Gods; odours and perfumes were only used in (9) sacrifice.

III. The first Athenians, following the injunction of Triptolemus, *Θεοὺς καρποῖς* (10) *αγαλλεῖν*—To regale the Gods with fruits—offered them only the produce of the earth. They deemed it but just to give the Gods the first fruits of those good things

things which they so liberally bestowed on (11) mankind.

IV. Afterwards they offered animals; and the word θυσιαί was now only applied to the (12) shedding of the blood of victims. The animals which they sacrificed, were, the (13) ox, the hog, the sheep, the kid, the cock, and the goose.

V. The principal victim, and the largest, was the (14) ox. (15) Βουθυτεῖν was the term for sacrificing this animal.

VI. These animals were to be (16) ἀρτια and τελεια, sana et integra, i. e. they were not to be maimed, lame, or unhealthy.

VII. (17) Oxen five years old, and which had never borne the yoke, αζυγες, were sacrificed: the sheep were to be (18) two years old, termed by the Latins, (19) Bidentes.

VIII. Sometimes they sacrificed many animals at once. Thus at Athens there was a sacrifice which consisted of three animals of different species; the hog, the he-

he-goat, and the ram: it was for that reason called (20) *τριπτυς*.

IX. Sometimes a hundred victims were offered at once. This was a solemn sacrifice, and was called, a Hecatomb—(21) *ἑκατομβή*.

X. The several animals which we have mentioned were not offered indiscriminately to all the Gods. The different deities had their proper (22) victims. (23) An ox five years old was sacrificed to Jupiter; (24) a black bull, a hog, and a ram, to Neptune; (25) a heifer, and a ewe to Minerva; (26) a black and barren ewe to the infernal deities; (27) a she-goat, and a cock to Esculapius.

NOTES to CHAP. V.

(1) Euripid. *Medea*, v. 964. gifts, presents; in Latin, *dona*, *munera*. Broukhuf. ad Tibull. IV. 1. v. 8. Yet Plato, *de Votis*, distinguishes *Δωρα* from *Θυσιαί*.

(2) Hebr. v. 3.

(3)

(3) Hebr. vii. 27. xiii. 15. 1 Pet. ii. 5.

(4) Luc. II. 28. Ælian. V. H. IX. 15.

(5) Hom. Iλ. A. 315. and 444. The word is likewise used by Ælian. V. H. XII. 61.

(6) Porphy. *Περὶ αποχης*, l. II. § 5. Ovid. Fast. I. 343.

(7) Plin. XIII. 16. Homer. Oδ. E. v. 60. Hesych. Plin. XIII. 1. Perizon. ad Ælian. V. 6. Callim. H. in Apoll. 38.

(8) The Latin etymologists are therefore wrong in deriving it from *tundere*.

(9) Porphy. *περὶ αποχης*, II. p. 127. Ovid. Fast. I. v. 337. Pausan. Arcad. c. II. p. 690. These sacrifices without bloodshed are termed *απυρα ιερα*—Sacrifices without fire. Æschyl. Agam. 701.

(10) Porphy. *περὶ αποχης*, l. IV. p. 431.

(11) Idem. II. p. 127. Spanheim. ad Callim. H. in Del. 283. p. 499. Diog. Laert. in Pythag. VIII. p. 494.

(12) Porphy. *περὶ αποχης*, l. II. p. 54. Potter, p. 235.

(13) Suid. at the word, *Θυσον*.

(14) Plin. 8. 45. Virgil II. Georg. 146.

(15) Aristoph. Plut. v. 820. and Schol. ad H. L.

(16) Plut. de Orac. Def. p. 437. Hom. Iλ. I. v. 66. Athen. Dinof. XV. c. 5. p. 674. F. Pollux, I. 1. 26.

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(17) Hom. *Iλ.* K. v. 292. The hogs were likewise to be two years old. Hom. *Od.* XIV. v. 419.

(18) Virg. *Æneid.* VI. 39. and Not. Serv.

(19) Macrob. *Sat.* VI. 9. Gell. *XVI.* 6.

(20) Schol. Aristoph. ad *Plut.* 820. Suidas at this word.

(21) Hesych. at the word *Εκατομβή*. Eustath. ad *Iλ.* A. v. 315. Strab. *VIII.* p. 250. Jul. Capitol. Balbin. II. Homer, *Od.* Γ. v. 5. describes a greater sacrifice than even the Hecatomb.

(22) Arist. *Ethic.* IX. 2. v. 10. Plin. *H. N.* VIII. 45.

(23) Hom. *Iλ.* B. v. 403:

(24) Hom. *Od.* Λ. v. 129. 130.

(25) Hom. *Od.* Δ. v. 764.

(26) Hom. *Od.* K. v. 52. Senec. *Ædip.* 548.

(27) Plato. *Phæd.* See, on the cock offered to Esculapius, Havercamp. ad Tertull. *Apolog.* 46. p. 380. Lact. *III.* 20. § 16. Cælius Rhodig. *XVI.* 12.

(28) Potter, on Lycophron, v. 77. gives the following reasons why certain species of animals were offered to the Gods in preference to others. —1° They often sacrificed animals to their deities, which were odious to them, hoping that hostile blood would appease them. —2° They likewise

likewise thought they would be propitiated by offering them such fruits of the earth, or such animals as were agreeable to them. Thus to Ceres they offered the firstlings of grain; those of the vintage to Bacchus; and a dove to Venus. The sacrifices were either public or private. Xenoph. Memorab. I. 1. § 2.

CHAP,

C H A P. VII.

Of the CEREMONIES used in SACRIFICING.

I. **T**HE following were the sacrificial ceremonies. The victim was adorned with (1) wreaths and garlands; *Στεμμασι*. Sometimes its (2) horns were gilded.

II. Thus adorned, it was sprinkled over with (3) pure water: some water they frequently poured into its (4) ear.

III. They then placed upon its (5) head a salted cake, called in Greek, (6) *Ουλαι*, and (7) *Ουλοχυται*.

IV. They plucked from the forehead of the victims, from betwixt the horns, a little hair, which they threw into the fire upon the (8) altar.

V. After these preliminary ceremonies, accompanied with (9) prayers, the victim was sacrificed. The minister of the sacrifice

fice struck it on the head with an (10) axe. Its throat was then cut with a knife called (11) *Μαχαιρα*, and (12) *Σφαγισ*.

VI. But the victims immolated to the celestial deities were not slain in the same manner with those which were offered to the infernal Gods. The (13) heads of the former were raised, and turned backwards; (14) those of the latter were lowered to the ground.

VII. They received the blood of the victims in a vase, termed (15) *Σφαγείον*.

VIII. (16) After the victim was slain, they flayed it, and cut it into many pieces.

IX. When they had opened it, they examined its entrails, which the Greeks called (17) *Σπλαγχνα*. From this word are derived (18) *Σπλαγχνοσκοπια*, *Viscerum Examinatio*, and *Σπλαγχνοσκοπος*, *Haruspex*.

X. After having cut the victim in pieces, they wrapped over with fat its thighs, *Μηροί*, and laid them apart.

XI. They then cut raw pieces from all the members of the victim, and laid them upon the thighs which were to be burned. This Homer calls (20) *ωμοθετεῖν*.

XII. The thighs thus prepared were (21) powdered with flour, and (22) placed on a part of the altar which was made to receive them.

XIII. Altar, in Greek, is *βωμὸς*. But to all the deities, without distinction, they did not erect these *βωμοί*, which were high altars. They were only the prerogative of the celestial Gods, the (23) *ἐπουρανιοί*. To the terrestrial deities, the *ἐπιχθόνιοις*, lower altars were constructed, named (24) *ἐσχαραι*. For the infernal Gods they only dug a ditch, and poured into it the blood of the immolated (25) victim.

XIV. They burned with (26) dry and cloven wood the part of the victim destined to that purpose. To make the flame rise higher, they poured (27) wine upon it. This, however, was not practised in
all

all sacrifices. Some were called (28) *θυσιαὶ νηφαλῖαι*.

XV. They then put upon a spit and (29) roasted the rest of the victim, which they (30) ate with their friends when the sacrifice was over.

XVI. When the banquet was ended, before they returned home, they threw into the sacred fire the (31) tongue of the victim, in honour of (32) Mercury.

NOTES to CHAP. VII.

(1) Thence the epithet *Στεφνηφόρος Βοῦς*, the crowned heifer. Lycophr. v. 327. Aët. xiv. 13. Lucian. de Sacrif. p. 368. Aristoph. Nub. 255. Ovid. Met. XV. 130. and the authors cited by Paschal. de Coronis, IV. 16.

(2) Hom. Od. i. 384. Liv. XXV. 12. Broukhuf. ad Tibull. I. 5. 15.

(3) Dion. Halic. Archæol. VII. p. 478.

(4) Schol. Apol. Rhod. ad I. v. 425. where he says this water was called *Προχύτη*.

(5) Serv. ad Virg. Æneid. II. 133. Dion. Halic. VII. p. 478.

- (6) Pausan. Attic. c. XXXVIII. p. 93. Hom. Od. Γ. 441.
- (7) Hom. Il. A. v. 449. Od. Γ. v. 445.
- (8) Dion. Halic. Archæol. VII. p. 479. Hom. Od. Γ. 446. Kust. ad Aristoph. Av. v. 960. p. 193.
- (9) Hom. Il. A. v. 450. Plin. XXVIII. 2.
- (10) Hom. Od. Γ. 449. Dion. Halic. Archæol. VII. p. 478. Apoll. Rhod. Argon. I. 427.
- (11) Hom. H. in Apoll. 335. Pausan. Mefsen. c. 17. p. 320.
- (12) Euripid. Electr. 811.
- (13) This is, in Homer's language, *αὐ ἐρπειν*. Il. A. 459. In that of Orpheus, *ανακλινειν κεφαλὴν εἰς αἰθερα*. Argon. 311. See Schol. Apoll. Rhod. l. I. 587. Cuper. Obs. I. 12. remarks that *τραχηλίζειν* signifies, *Cervicem fursum flectere*.
- (14) Schol. Min. ad Hom. Il. A. 459.
- (15) Schol. Min. ad Hom. Od. Γ. 444. Homer in the same place calls it *αμνιον*. It is likewise called *σφαγειον*, and *σφαγιον*.
- (16) Hom. Il. A. 459. Od. XIV. 427.
- (17) Euripid. Electr. v. 826.
- (18) Pausan. Attic. c. XXXIV. p. 84. Eliac. Post. c. II. p. 455. Bæot. c. XXXIX. p. 790. See Perizon. ad Ælian. II. 31. p. 7. Saubert. de Sacrif. c. 20. p. 504.
- (19) Homer. Il. A. v. 459.
- (20) Hom. l. c. Od. XIV. 427. Od. Γ. 456.
- (20)

(21) Hom. Od. XIV. 429. Dion. Halic. Archæol. VII. 478.

(22) Dion. Halic. l. c.

(23) The Latin word, altaria, is compounded of altæ and areæ. Berkelius, ad Steph. at the word Βωμοί. Ammonius V. Βωμος. Serv. ad Virg. Eclog. V. v. 66.

(24) Harpocr. at the word Εσχαρα. Consult, on the difference of the two words, Βωμος, and Εσχαρα, Stæber, ad Feith. Antiq. Homer. p. 19. Barnes ad Eurip. Heracl. v. 128.

(25) This ditch was called Βοθρος, Λακκος. See Hom. Od. A. 25. and 34. Ovid. Met. VII. 243. Olear. ad Philost. Vit. Apoll. IV. 16. p. 152.

(26) Σχιζαίς. Hom. Il. A. 462.

(27) They did it, not only to heighten the flame, but for a libation.

(28) That is, sober sacrifices, in which, the only libations they made were of water, υδροσπονδα. Porphor. de Abstin. II. p. 156. Plut. de Sanitate tuendâ, p. 132. Pausan. Eliac. Prior. XV. p. 416.

(29) Hom. Il. A. v. 465.

(30) Hom. Il. A. v. 466 Od. Γ. v. 65. and Ξ. v. 430.

(31) Hom. Od. Γ. 332. and 34.

(32) Athen. Dipnos. l. c. XIII. and XIV. p. 16,

C H A P. VIII.

OF PURIFICATIONS.

I. **B**ESIDES the sacrifices, the Greeks likewise used purifications, *lustrationes*. What the Latins called *lustrare*, the Greeks expressed by the words, (1) Καθαίρειν, (2) αγνίζειν; whence are derived (3) Καθαρμοί, and αγνισμοί.

II. Purifications were practised, either before they entered upon religious duties, or after acts by which they thought themselves polluted.

III. They used purifications before they entered upon a religious duty.—For instance, 1° Before they went to the (4) temples.—2° Before the (5) sacrifice.—3° Before they were initiated into sacred (6) mysteries.—4° Before their solemn (7) vows and prayers.—The purifications used at these times were the most solemn purifications.

IV.

IV. They likewise purified themselves after acts by which they thought themselves polluted. For example—1° After a (8) murder.—2° After the (9) venereal act.—3° After having assisted at a (10) funeral.

V. In these expiations they used—1° (11) Water.—2° (12) Fire.—3° (13) Eggs, &c.

NOTES to CHAP. VIII.

(1) Aristoph. Vesp. 118. Hom. Il. II. 228.

(2) Eurip. Electr. v. 793.

(3) To these terms may be added, καθαρισμοί, ἱλασμοί, τελείαι, &c.

(4) Eurip. Ion. v. 94. Justin. Mart. Apol. II. p. 94.

(5) Hom. Il. A. v. 449. Eurip. Electr. 791. Plaut. Aulul. III. 6. 43.

(6) Clem. Alex. Strom. V. p. 582. VII. 714. Schol. ad Aristoph. Plut. v. 846. Arrian in Epiict. III. 21. Aristoph. Pac. 373.

(7) Sophocl. Ædip. Col. 460. Eurip. Alcest. 157. Hom. Il. II. 230.

(8) Schol. Sophocl. ad Ajac. Flagellif. v. 666.
Hom. Od. X. v. 480. Ælian. III. 1. IV. 5.
Paus. Corinth. c. 31. p. 185. Apollod. III. 12.
§ 2.

(9) Athen. XV. p. 681. Homer. Od. Θ. v.
362. Paus. Arcad. XXV. p. 648.

(10) Pollux, VIII. 7. 65. Casaub. ad Theoph.
Περὶ δεισιδαιμ. p. 339. Kuster ad Aristoph.
Εκκλησι. p. 1025.

(11) Sometimes they used water from a fountain;
Soph. Æd. 460; sometimes sea-water.
Apollon. Rhod. IV. 670. Sometimes water
mixed with salt. Theocrit. Idyll. XXIV. 44.
&c.

(12) Or sulphur, which they threw into the
fire to make smoke. Hom. Od. X. v. 481, 493.
Theocr. l. c. Ovid. Met. VII. 261.

(13) Lucian. Dial. of the Dead. T. I. p. 263.
Catapl. p. 427. Ovid. A. A. II. 329.

C H A P. IX.

Of the ORACLES and DIVINATIONS of the GREEKS.

I. **T**HE divinations and the oracles made likewise a part of their religion. The answers which the Gods gave when they were consulted in doubtful and difficult cases, were the oracles. Those answers were termed *χρησμοι*, from the verb, (1) *χρᾶν*, to give an oracular answer. They were also called, (2) *λογια*, (3) *μαντευματα*, (4) *θεοπροπια*, &c. The places where these oracles were anounced, were called, (5) *χρησηρια*, (6) *μαντεια*; the diviners, *χρησμολογοι*; and *to consult them*, was expressed by the word, (8) *χρᾶσθαι*.

II. The oracles had gained such credit and veneration, that they were consulted in all important affairs, on all (9) doubtful events. Their answers were deemed
the

the advice of heaven; they were received with an (10) implicit faith. In short, if a (11) form of government was to be changed, if (12) laws were to be made, if (13) war was to be declared, or peace concluded, they entered upon none of these important matters without first consulting the oracles.

III. The veneration for the oracles was augmented by the gifts and sacrifices which they who consulted them were obliged to offer. Princes and rich men, for that reason, could only (14) consult them; nor could they at any time; but upon certain (15) days.

IV. Were these answers dictated by (16) dæmons? or were they only the result of the art and villainy of the priests? This is yet a problem with the learned. I, however, am of opinion that they were the effect of dexterity and artifice.

V. Of the Gods who presided over oracles, and divinations, the most eminent were, (17) Jupiter, and (18) Apollo.

VI.

VI. All the oracles were not delivered in the same manner. In some places the answers were given by (19) interpreters. In others, the Gods themselves revealed their will, either by (20) voice, or (21) dreams, or some decisive (22) events. But I must give a particular description of some of the most famous oracles.

NOTES to CHAP. IX.

(1) Aristoph. Vesp. 159. Xenoph. Memorab. I. 3. 1. Herodotus cites the most famous oracles, I. p. 19. See Aristoph. Plut. 51.

(2) Aristoph. Equ. 120.

(3) Aristoph. Vesp. 161.

(4) Hom. Il. A. 85. Φημαι, Xen. Mem. I. 1. 3. Philostr. p. 802, calls them likewise Φροντισηρια.

(5) Hesych. at the words, χρησηριον, μαντειον. A treatise of Plutarch is intitled, Περὶ τῶν ἐκλείποντων χρησηριῶν—on the the oracles which have ceased.

(6) Plutarch de Pythiæ Orac. p. 397. D.

(7) Aristoph. Av. 961.

(8)

(8) Hom. *od.* K. 492. The people who consulted them were termed—*Θεοπρόποι, Θεωροί*. Polux. I. I. 18. *χρησιμοφοροί*, Pausan. Messen. IX. p. 301.

(9) Xenoph. *Απομν.* I. I. § 9.

(10) Idem. I. I. § 3. Cic. de Divin. I. 19.

(11) Dion. Chryf. Or. 32. Plut. Agefil. p. 597. C. Spartian. Pescen. Nigro, c. XIII. Cic. de Div. I. I. See Feith. Antiq. Hom, p. 148.

(12) Xenoph. de Laced. Rep. Strab. XVI. p. 524. Cic. de Div. I. 43.

(13) Herodot. I. 46. Pausan. Bæot. c. XIV. p. 738. Messen. XII. and IX.

(14) Plut. de Orac. Defec. p. 437. Herodot. I. 50. Justin. 24. 6.

(15) Plut. Quæst. Græc. p. 292.

(16) Some of the ancients attributed these answers to the Gods themselves. Jamblich. de Myst. Sect. III. c. 11. p. 72. Others, to good or evil geniuses. See Plut. de Orac. Defect. p. 418. Others to exhalations of the earth, and such physical causes. Cic. de Div. I. c. 50. Plin. II. 93. and others, to human souls separated from their bodies. Plut. l. c. p. 431. Some of the fathers were of opinion that it was the devil himself who spoke. Tertull. de Præscript. adv. Hæret. p. 122. edit. Bas. 1539. Minut. Fel. c. 26. Lactant. II. 14. Many moderns have written in defence of this opinion; and among

mong them, P. Baltus—Answer to the History of Oracles, &c.—G. Mæbius—De oraculorum Ethnicorum origine, propagatione, et duratione. But this opinion has been strongly opposed by Ant. Van Dale, De Oraculis Ethn. vet. by Fontenelle, and many others, who have solved the answers of the oracles into sacerdotal fraud.

(17) All events were imputed to necessity, or destiny, i. e. to the will of Jupiter. Spanheim. ad Callim. H. in Delph. v. 122. p. 418. Hence Jupiter is styled by Homer, Παννομφαίος—The author of all oracular information. Il. ©. v. 250. Prometheus takes to himself the invention of oracles, in Æsch. Prom. Vincit. v. 476.

(18) Jupiter was supposed to instruct Apollo in futurity. Æsch. Frag. pag. 640. Eumenid. v. 19. Spanheim. ad Callim. H. in Jov. v. 69. Broukhuf. ad Tibull. III. 4. v. 47.

(19) The Delphic oracles, for instance, by the priestess. Pausan. Phoc. c. IX.

(20) Pausanias says it was the earth which at first gave the oracles at Delphi. l. c.

(21) The oracle of Amphiaraus answered by a dream. Pausan. Attic. c. XXXIV. p. 84.

(22) Pausan. Achaic. c. XXV. 590. Cic. Div. l. c.

C H A P. X.

Of the ORACLE of DODONA.

I. **T**HE (1) Dodonean was the most ancient oracle, so called from Dodona, a city of Chaonia, or Molossis, a mountainous part of (2) Epirus; or, according to some geographers, of (3) Thessaly.

II. It is said, the Pelasgians built Dodona, and established its (4) oracle.

III. There are different conjectures on the etymology of the word Dodona. Some derive it from Dodanim, the son of Javan, who, they say, settled a colony in that part of (5) Epirus—Others from the river (6) Dodona—Others from the Dodonean dove, or rather from a woman named Dodona, who was brought from Phœnicia into (7) Greece—And others from different (8) origins.

IV. There was near Dodona a forest of
oaks

oaks which was consecrated to Jupiter, and which superstition had revered from time (9) immemorial. It was reported that these oaks spake, and conveyed the answers of the (10) God. It was likewise reported, that in this forest there was an oak higher than the rest, on the top of which two doves commonly perched, and gave answers to those who came to (11) consult them.

V. But this is only repeating fables. Can we believe that trees had formerly the faculty of speech, which they have not at present, or that doves ever predicted (12) futurity?

VI. The truth of all these marvels is this. In the early times there were diviners, who were called, (13) *Υποφηται*, (14) *Αντιπτοποδες*, (15) *Χαμαιευναι*, (16) *Ελαιοι*, and *Σελλοι*, *Τομαραι*, and *Τομουροι*. These diviners when they were consulted, mounted an oak, from the top of which they gave their (17) answers. Thence came the fable of the prophetic oak.

VII.

VII. Afterwards (18) old women were appointed to this office. And as in the Thessalian tongue those female diviners were named (19) Πελειαδες, which word likewise signifies (20) doves, this equivocal meaning gave rise to the fable of the (21) prophetic doves.

VIII. Two prodigies had contributed to render this oracle famous; its fountain, and its caldron.—The fountain was called, (22) the sacred fountain. If a lighted torch was plunged into it, it was extinguished, as it would have been in other fountains; but a torch not lighted took fire at some distance from its water.

IX. Its caldron was of brass, and gave a continual sound, whether occasioned by the wind, or some other (23) cause. From the surprising property of this caldron flowed, the proverbial expression,—(24) Χαλκειον Δωδωναιον—Dodonean brass.

NOTES

NOTES to CHAP. X.

(1) Herodot. II. p. 124.

(2) All Epirus is often included in Chaonia; perhaps, because the Chaonians were in old times masters of Epirus. Strab. VII. p. 224. Molossis was a country of Epirus, in which was Dodona. Strab. l. c. Steph. Byz. at the word Δωδωνη. But Pausan. Attic. c. 17. p. 40. places Dodona in Thesprotis; so does Eustath. ad Dionys. p. m. 229.

(3) Luc. Holsten. in Not. et Castig. ad Steph. Spanheim. ad Callim. H. in Delum. v. 284.

(4) Spanheim. ad Callim. H. in Del. v. 284. p. 496. Strab. VII. p. 226.

(5) Vossius, de Orig. et Prog. Idolol. I. 7. p. 54.

(6) Eustath. ad Dionys. Perieg. v. 430.

(7) Spanheim. ad Callim. H. in Del. v. 284. p. 497.

(8) Eustath. l. c.

(9) The moderns talk much of the forest; but the ancients only mention the oak—Δρυσ, Homer. Od. XIV. 328. Δωδωνις Φηγος—Fagus Dodonea. Apollon. Rhod. I. 526. and IV. 523. Herodotus says, that a priestess consecrated to Jupiter a beech which grew near Dodona;

II. p. 125. Lucian, in Amor. p. 896. likewise mentions the beech of Dodona Zenodotus also says that it was a beech which gave the first oracle at Dodona : *Εν Δωδωνῇ πρῶτον Φηγῶ εἰμαντεύετο*. But some of the Latin poets speak of the innumerable oaks of Dodona : Ovid. Amor. III. 10, 9. Others of the forest of Dodona—Lucan. III. 441. Others of the woods of the Molossi—Stat. Theb. III. v. 475. And others of the Chaonian forest. See the author last cited, Theb. VI. 99.

(10) Hom. Od. XIV. 328. and XIX. 297. Æschylus alludes to this fable, Prometh. v. 817, where he has these words—*τέρας ἀπίστον, τὰς προσηγοροὺς δρυάς*—The incredible prodigy, the speaking oaks.

(11) See Sophocl. Trach. 176. and Schol. ad h. l.

(12) This is nearly the reasoning of Herodotus, II. p. 126.

(13) Prophetæ.

(14) With unwashen feet.

(15) Who lie upon the ground.

(16) These names we find in Strabo. VII. p. 227. Hom. Il. II. 233. Callim. H. in Del. 284. and 94. p. 401.

(17) Strab. VII. p. 227.

(18) Strabo, l. c.

(19)

(19) Pausan. Phocic. XII. p. 828. Vossius, de Orig. et Progr. Idolol. I. 7. p. 54.

(20) Ælian. V. H. I. 15. Herodotus, II. p. 125. gives another explanation.

(21) Dikinson, Delph. Phœniz. c. IX.

(22) Pompon. Mela, II. 3. l. 71. Plin. II. 103. Lucret. VI.

(23) Callim. H. in Del. p. 286. calls it ἀσιγη-
τὸν Λεβης—The caldron which is never silent.
Callim. in Fragm. Aff. Steph. Biz. l. c. calls it
ἡχώχαλκον—The sounding brass. See, on the
sense of this word, Bentr. ad Frag. Callim. l. c.
Steph. Biz. Fragm. Δωδωνη—p. 745. Edit. Th.
de Pinedo. Plin. XXXVI. p. 13. Suidas, at
the words—Δωδωναίον χαλκείον. Serv. ad Virg.
Æneid. III. 446. Philost. Icon. II. p. 830. Ju-
venal. VI. 440. Lucan. VI. 427. This proverb
is in Menander, Fragm. p. 24. edit. of Le Clerc.
—In Callim. Fragm. of Bentr. See Steph. Biz.
l. c. and Suidas, at the word, Δωδωναίον χαλκείον.

C H A P. XI.

Of the DELPHIC ORACLE.

I. **T**HE Delphic oracle was the most (1) famous of them all. It gave its answers at Delphi, a city of (2) Phocis. In that city was the famous temple of (3) Pythian Apollo, enriched with treasures and (4) offerings. The place in which the oracles were delivered, was called, (5) The Pythian; the priestesses who delivered them, (6) Pythia; and the games in honour of Apollo, (7) The Pythian Games.

II. Different origins are given to the word, Pythian. Etymologists derive it from the serpent (8) Python, or from the verb, (9) *πυθεσθαι*; to consult, or from (10) *πυθεσθαι*, to rot; but its true root is *πυθω*, which is a name of the city of (11) Delphi.

III. This oracle was very ancient. It flourished about a hundred years before the

(12) Trojan war. The Goddess Themis first gave the oracles here. But she resigned that privilege to (13) Apollo.

IV. Some authors have asserted that a flock of goats gave rise to this oracle. They tell us that on mount Parnassus there was a deep cave, the entrance to which was narrow; that the goats, when they approached this entrance, began to skip and scream; that the goat-herd, while he was surprised at that prodigy, found himself seized with a kind of fury, a divine enthusiasm, which opened futurity to his view; that a tripod was placed at the opening of the cavern, and a temple built (14) there.

V. To the following particulars, however, we may give credit.—In the sanctuary of the temple there was a deep cave, from which a cold exhalation issued that mounted high into the (15) air.

VI. At the opening of this cave there was a tripod, which was called (16) *χρηστήριον*, and (17) *προφητικόν*.

VII. The word tripod, tripus, is not of Hebrew etymology, as a learned (18) critic would have it; it is derived from the (19) Greek.

VIII. This tripod had a cover, of a circular form, with (20) holes. Its Greek name was (21) *ολμος*.

IX. On this cover the priestess sat, who, therefore, had the epithet, (22) *Ενολμος*. She intoxicated herself with the vapour which exhaled from the bottom of the cave; and with dishevelled hair, and a foaming mouth, she enounced her (23) oracles.

X. The Pythia was, at first, a young girl. In later times she was a woman of fifty years of (24) age.

XI. The first, and the most famous of the Pythias was Phemonoë.—Oracles were first delivered by her in (25) hexameter verses.

XII. People were permitted to consult this oracle only in one month of the year; and that month was termed, *Βυσιος*, or,
more

more properly, Πυσιθεῖ, from the verb, Πυθανομαι, to consult. But in after-times it was consulted once (26) every month.

XIII. They who consulted the oracle were obliged to bring great (27) presents; and this temple was, therefore, richer than any (28) other.—Whence came the proverb, χρηματα Αφητορο, the wealth of Apollo, implying great (29) wealth.

XIV. They who came to consult this oracle, offered sacrifices to (30) Apollo. The care of these sacrifices was committed to five priests, called Ὀσίοι, i. e. The holy, who were the ministers of the prophetesses, and shared with them the religious functions. The chief of these priests was called (31) Ὀσιωτης. There were likewise conductors, (32) Περιηγηται, and a priest who was called by a name of Apollo, Αφητωρ.

XV. They who came to consult the oracle walked with (33) crowns on their heads.

XVI. They gave in their questions (34) written and (35) sealed.

XVII. The answers were delivered in (36) Greek ; commonly in (37) hexameter, sometimes in (38) iambic verses.

XVIII. But in the latter times the oracle spoke in prose, and seldom in (39) verse.

XIX. The language of these oracles was generally obscure and equivocal, (40) λοξῶς. Whence Apollo had the surname, (41) Λοξίας.

XX. These oracles were deemed infallible. Thence came the proverbial expression, (43) *τα ἐκ τριποδῶς*.

XXI. We read, however, that the Pythia sometimes took bribes.

XXII. At length the oracle ceased. But (45) when, and how, is yet an undetermined (46) problem. It is said that it began to be (47) silent in the reign of Nero. It gave answers, however, after that time; and even in the days of (28) Julian the Apostate.

NOTES to CHAP. XI.

(1) Strabo. IX. p. 288. Cic. de Div. I. 19. Liv. XXVII. 48. Justin. XXIV. 6.

(2) Strabo, IX. p. 287.

(3) Strabo, *ibid.*

(4) Hom. *Il.* I. v. 404. Strab. *l. c.* p. 288. Ælian. V. H. VI. 9. Pausan. Phocic. IX.

(5) Subaudi—oracle. As in Greek, Aristoph. Equ. 220, has, Πυθεκον, subaudi—μαντειον.

(6) Nepos, I. 1. In Greek, Πυθια, subaudi, Ἰερεια. Pausan. Corinth. xxvi. p. 171. She is likewise called, Φοιβας, Pollux. Phœbas, Lucan, V. 128. An appellation which Ovid gives also to Cassandra. Ovid. Trist. II. 400. Lycophron. calls her Φοιβασρια.

(7) Subaudi—games. As in Greek, Πυθιοι; subaudi αγωνες. Pausan. Corinth. XXXII. p. 186. And, πυθια; subaudi—αγωνισματα. Pausan. Phoc. XXXVII. p. 893. Ovid. Met. I. 446.

(8) Macrob. Saturn. I. 17.—Ovid adopts this etymology. Met. I. 446. See Hygin. Fab. 140.

(9) Strab. IX. p. 289. Schol. Aristoph. ad Plut. v. 39.

(10) Or from Πυθειν, σηπειν, putrescere. Macrob. *l. c.* Suidas, at the word, Πυθω, adopts this etymology; and founds it upon the rotting
of

of the serpent Python in that country. See Pausan. Phocic. VI. p. 812. Casaub. ad Strab. IX. p. 289.

(11) The city of Delphi is called Pytho by Callim. H. in Del. v. 90. Spanheim. 383. Hesiod likewise gives it the same name, Theog. 449. So does Homer, Od. 9. 80. See Schol. Pausan. Phocic. VI. and Dickinson, Delph. Phæ-niz. c. 1. and 2. where we find other etymologies. See likewise, Heinsius in Aristarch. c. 1.

(12) Strabo, l. 9. p. 287. to prove the antiquity of this oracle, goes as far back as to Agamemnon, who, according to Homer, consulted it, Od. 9. 79. See Tzetz. ad Lycoph. 208. But it existed in the time of the Argonauts; as may be proved by Apollon. Rhod. IV. 536. And if any credit is to be given to the fabulous writers, the oracle of Themis, to which succeeded that of Apollo, existed in the time of Deucalion. Ovid. Met. I. 367.

(13) Pausan. Phocic. V. p. 808. Munker. ad Ovid. Met. I. Schol. Pindar. *υπερ. Πυθίων.*

(14) Diodor. Sic. XVI. c. 26. p. 427. Plut. de Orac. Defec. p. 433. Pausan. Phocic. VI.

(15) Justin. XXIV. 6. Strabo, IX. p. 288. Longin. *Περί υψους.* c. XIII.

(16) i. e. Prophetic. Eurip. Jon. 1320.

(17) Schol. Pindar. p. 157. See Barnef. ad Eurip. Jon. 463.

(18) Stephen the Monk, in Var. Sacris, p. 1010.

(19) This is clear from the words of Diodorus Siculus, XVI. 26.

(20) Pollux, X. 23. 81.

(21) Schol. ad Aristoph. Plut. v. 9. and Spanheim. ad Callim. H. in Del. 90. p. 389.

(22) The Pythia was also called, *Εγγαστριμύθη*—ventriloqua—from *γαστήρ*, or *γαστέρα*, which has the same signification with *ολμός*. See Lakem. p. 313. and 504.

(23) We meet with this description in the Schol. Aristoph. ad Plut. v. 39. See Origen. contra Cels. VII. and Barth. ad Stat. Thebaid. I. 697.

(24) She was even upwards of fifty. See Diodor. Sic. XVI. 26. who gives a reason for this change of the priestess's age.

(25) Pausan. Phocic. v. p. 809.

(26) Plut. Quæst. Græc. p. 292.

(27) Spanheim. ad Callim. H. in Apoll. It is, however, more probable, that the presents were proportioned to the circumstances of the votaries. For the poor Chremylus offered little; Aristoph. in Plut—But Cresus made rich presents. Herodot. I. p. 20.—Strabo, IX. p. 289.

(28) Cic. de Div. I. Justin. XXIV. 6. Eurip. Iph. in Taur. 1275. Strabo, l. c.

(29) This proverbial expression is taken from
Homer.

Homer. Il. I. v. 404. See Strabo, IX. p. 289.
and Ælian. V. H. VI. 9.

(30) Plut. de Orac. Defec. p. 437. .

(31) Plut. Quæst. Græc. p. 292.

(32) Their office was, to take all those who came to consult the oracle, through the temple, and show them its curiosities. Plut. de Pyth. Orac. pag. 397.

(33) Æschyl. Xonφ. v. 1035. Eumen. v. 40.
Liv. 23. 11. Schol. Aristoph. ad Plut. 21.

(34) Aristoph. Schol. ad Plut. 39.

(35) Plut. de Orac. Def. p. 134.

(36) Cic. de Div. II. 56.

(37) Schol. ad Eurip. Orest. 1094. Aristoph. ad Nub. 144. Pausan. Phocic. V. p. 809.

(38) Pausan. Messen. IX. p. 301. and Schol. Aristoph. ad Nub. 144.

(39) Plutarch has written a treatise on the cause of this change.

(40) Cic. de Div. II. 56. Schol. Aristoph. ad Plut. 8. Potter ad Lycoph. 14.

(41) Aristoph. Plut. 8. Equ. 1044. Schol. Eurip. ad Orest. 165.

(42) Eurip. Electr. 399. Cic. de Div. I. 19. Æschyl. Xonφ. 557. and 901.

(43) We meet with a like expression in Terence, Andrian, IV. 2. 15. Cic. ad Brut. Epist. 2.

(44)

(44) Cic. de Div. II. 57. Pausan. Lacon. IV. p. 212. Nep. Lyfand. c. III.

(45) It had fallen into great contempt in the time of Cicero. De Div. II. 57. Strabo informs us that the oracles were neglected in his time. XVII. p. 555.—Delphis oracula cessant. Juvenal, VI. 555. See Lucan. V. 112. Plut. de Defect. Orac. p. 411. Euseb. Præpar. Evang. V. p. 205. Interpret. Juvenal, ad l. c. On the question, Whether the oracles were silent after the birth of Christ? See Casaubon, Antibar. Exercit. I. 12.

(46) The reason of its silence was, either that men grew less credulous, Cic. de Divin. II. 57. and Min. Fel. p. 26.—Or that the Romans restrained their inquiries to their Sibylline books, their haruspices, their auspices, and their astrological observations; or that the kings, dreading future events, imposed silence upon the oracles. Lucan. V. 112. See Cic. de Div. II. 57. Plut. de Orac. Def. Many have attributed this silence to the progress of Christianity.

(47) Yet Suetonius says it answered Nero. In Neron. c. 40. See Themistius, Orat. XIX. They who assert that the oracles were then silent, vouch the authority of Lucan, v. 113. and of Juvenal, l. c. See Xiphilin. p. 523.

(48) Theodoret. Hist. Eccles. III. 21. Fontenelle. Hist. des Oracles.

C H A P. XII.

Of the ORACLE of TROPHONIUS.

I. **T**HIS famous oracle of Trophonius was in the neighbourhood of Lebadia, a city of (1) Bœotia, near to which was a wood, and the (2) oracle, on an eminence that overlooked the wood.

II. It takes its name from Trophonius, the brother of (3) Agamedes, who lived near Lebadia, in a subterranean dwelling, where he pretended to the faculty of predicting future events. He died in that cave, and after his death he was deified as an (4) oracular God.

III. This oracle owed its fame to one Saon, mentioned by (5) Pausanias.

IV. It was in a cave; and from its situation took the name of (6) *Καταχασιον*.

V. Peculiar ceremonies of purification were to be performed by the person who came to consult the oracle. He was to offer

fer appointed sacrifices; he was to anoint himself with oil, and bathe in a certain river. After these preliminaries, clothed in a linen robe, and with a honeyed cake in his hands, he descended into the cave by a narrow (7) passage.

VI. It was in this cave that futurity was disclosed to him, by sight, or by (8) hearing.

VII. He came out of the cave by the same narrow passage, but walking (9) backwards.

VIII. He came out of it astonished, melancholy, and (10) dejected. This situation of mind gave rise to the Greek proverb—(11) Εἰς τροφῶνιον μεμάντευται.

IX. The priests placed the person who had consulted the oracle on an elevated seat, called the seat of Mnemosyne; where he gave them an account of what he had seen and (12) heard.

X. His companions then conducted him to the chapel of *good genius*, or *good fortune*, where by degrees he recovered his usual composure and (13) cheerfulness.

NOTES

NOTES to CHAP. XII.

(1) Liv. XXV. 27. Schol. Aristoph. ad Nub. 508.

(2) Pausan. Bæot. c. XXXIX. p. 791.

(3) Pausan. Bæot. c. XXXVII. p. 785.

(4) Schol. Aristoph. ad Nub. 508. But he is here opposed by the Scholiast of Pausanias. Bæot. c. XXXVIII. p. 786.

(5) Bæot. c. XL. p. 793.

(6) Suidas, at the word Trophonius.

(7) We meet with all these particulars, and more, in Pausan. Bæot. XXXIX. p. 789. See Schol. Aristoph. ad Nub. 508. Lucian. Dialog. Mort. p. 267. Philostrat. Vit. Apollon. VIII. 19.

(8) Pausan. Bæot. XXXIX. p. 791.

(9) Pausan. l. c.

(10) Pausan. l. c. p. 792. and Schol. Aristoph. ad Nub. 508.

(11) To give the idea of a melancholy person, this proverbial expression was used—He has been consulting the oracle Trophonius. Schol. Aristoph. l. c.

(12) Pausan. l. c. p. 752. See Hemsterhuis. ad Lucian. Dialog. p. 63.

C H A P. XIII.

Of the other ORACLES of GREECE.

I. **B**ESIDES the three principal oracles of Greece which we have described, that of Amphiaraüs was of considerable note, ranked by Herodotus with the five celebrated Grecian oracles which (1) Cræsus consulted.

II. It was at (2) Oropius in Attica. The name of Amphiaraüs was given it, because Amphiaraüs, the son of (3) Æclea, a man skilled in (4) magic, [and the interpretation of (5) dreams, and who, after his death, was worshipped as a God, gave (6) oracles there in a temple erected to his (7) divinity.

III. They who consulted this oracle (8) purified themselves, (9) sacrificed, (10) fasted twenty-four hours, (11) abstained from wine for two days, and then offered a ram to Amphiaraüs, on the skin

H

of

of which their destiny was showed them while they were (12) asleep.

IV. Near the temple was the fountain of Amphiaraüs, which was deemed sacred, and the water of which was not allowed for common and profane (13) uses.

V. Besides this oracle, there was at Delos the oracle of (14) Delian Apollo; in Milefia, that of the (15) Branchides; with others less famous, of which we need not take particular (16) notice.

NOTES to CHAP. XIII.

(1) Herodot. I. p. 19.

(2) Pausan. Attic. c. 34. p. 83. Kuhniius, ad Pausan. l. c. Barth. ad Stat. Theb. I. 399.

(3) Hom. Od. O. v. 243. Apollodor. III. 6. 2.

(4) Diodor. Sic. IV. 67. Apollodor. l. c.

(5) Pausan. Attic. XXXIV. p. 84. Philostr. Icon. I. 27. p. 802.

(6) Pausan. l. c. p. 83.

(7) Pausan. l. c. p. 84.

(8) Pausan. Attic. l. c.

(9) Idem.

(10) Philostr. Vit. Apollon. II. 37. p. 90.

(11) Philostr. l. c.

(12) Pausan. l. c.

(13) Pausan. l. c.

(14) Spanheim. ad Callim. H. in Del. 90.
p. 384.

(15) Herodot. I. p. 19. and 72. Conon. Narrat. 33. p. 273. Plin. v. 29. Mela, I. 17. Jamblich. de Myst. III. 11. Strab. XIV. p. 436. 40. XVII. p. 560.

(16) See, on the number of oracles, Fabricius, Biblioth. Græc. I. 17. 4. The author has omitted, for instance, the oracle of Colophon, or Clarian Apollo, mentioned by Tacitus. Ann. II. 54. Plin. II. 103. Jamblich. de Myst. III. 11.

C H A P. XIV.

Of the DIVINATIONS.

I. **A**FTER having given a summary account of the oracles, we shall now proceed to the other divinations; of which the following were the (1) principal.

II. The divination by the singing and flight of birds, (2) *οἰωνισικη*. In this pretended science, the right was looked upon as propitious, and the left as (3) unfortunate. They who professed this kind of divination were called, (4) *οἰωνοσκοποι*.

III. Divination by dreams.—The professors of this divination were called (5) *ονειροπολοι*, and (6) *ονειροσκοποι*.

IV. Divination by sacrifices, or by the inspection of victims—(7) *ιερομαντεια*, (8) *ιεροσκοπια*, in Latin, (9) *extispicium*.—They who practised this art were called, (10) *ιεροσκοποι*.

V.

V. In this kind of divination was included the divination by the fire of sacrifices, (11) πυρομαντεία—by the smoak, (12) καπνομαντεία; by the wine, (13) οινομαντεία.

VI. The divination by lot, (14) κληρομαντεία; in which was included the divination by charms—(15) σιχομαντεία; and the divination by the wand, (16) ραβδομαντεία.

VII. There were yet other *magical* divinations; as, the divination by the *dead*, (17) νεκρομαντεία—to which we must refer the (18) σκιομαντεία—and the (19) ψυχομαντεία.

VIII. The hydromancy, or the divination by (20) water.

IX. The (21) ornithomancy, or the alectriomancy; the divination by the cock.

X. The koskinomancy, or divination by the (22) sieve.

XI. There was another sort of divination, in which they fancied that dæmons spoke from the belly or the breast of men. The divines of this kind had the names of

(23) ἐγλασσιμυθοί, (24) εἰρηνομαντεῖς, (25) εὐρυκλεῖς, and (26) πυθωνες.

NOTES to CHAP. XIV.

(1) Divination is termed in Greek, μαντική. See Jamblich. de Myst. III. 1, and Th. Gale, p. 214. Cic. de Div. defines divination. See Xenophon, Ἀπομνημ. I. 1. § 3. Fabric. Bibliogr. Antiq. c. 12. p. 415. and Josephus apud Galeum. ad Jamblich. de Myst.

(2) The augural art. See Suidas, at the word, Οἰωνιστική. and Spanheim. ad Callim. H. in Pallad. p. 618. Jamblich. de Myst. III. 16. p. 80. Plut. de Solertiâ Animi, p. 975. Jamblich. thus defines this divination—Τέχνην τῆς θήρας τὸ μέλλοντος δι' ὀρνιθῶν—The art of inquiring into futurity by birds. De Myst. III. 15.

(3) Cic. de Div. II. 39. Spanheim. ad Callim. H. in Pallad. 124. Hom. Il. M. v. 239. explains the right and the left in this divination.

(4) They were likewise styled Θεοπροποῖ οἰωνισαί, Hom. Il. v. 70. οἰωνοπολοί, Il. A, 69. Pausan. Attic. 34. ἀγαθοὶ διαγνώναι πτησεῖς ὀρνιθῶν—Skilled in distinguishing the flights of birds.

(5) Hom. Il. A. 63. Pausan. Attic. 34. defines

finest them—*Ἀγαθοὶ οὐνεῖρατα ἐξηγησασθαι*—Skilled in interpreting dreams. And, *Eliac. c. 23. Εὐπυῶν ἐξηγῆται*—Interpreters of dreams.

(6) Consult, on the origin of divination by dreams, Justin. 36. 2. Æschyl. *Prometh. v. 484.* Jamblich. *de Myst. III. 2. p. 60.* takes great pains to evince the excellence of this art. See, on the different kinds of dreams, Macrob. *Som. Scip. I. 3.* and on the veracity of dreams, Broukhuf. *ad Tibull. III. 4. 7.*

(7) Diodor. Sic. I. 53. calls it sacrificial divination. See Æschyl. *Prometh. v. 492.*

(8) Diodor. Sic. I. 70. uses the word *ἱεροσκοπεῖσθαι*.

(9) Suet. *Nero. 56.* Cic. *de Div. II. 12.* See Mauffac. *ad Plutarch de Flum. p. 17, 18.*

(10) Homer calls them *Θυόσκους*, *Il. Ω. 221.* Dion. Halic. II. p. 93. l. 5. Pausan. *Attic. XXXIV. p. 84.* defines them—*Ἀγαθοὶ διαγνῶναι σπλάγχνα ἱερῶν*—Skilled in reading destiny in the entrails of victims. See Perizon. *ad Ælian. V. H. II. 31.* Eustath. *ad Il. Ω. 221.* Alex. ab Alex. v. 25. *Interpr. ad Minuc. Fel. c. 27.* Casaub. *ad Strab. XVI. p. 524.*

(11) Æschyl. *Prometh. v. 497.* and Barnes, *ad Eurip. Helen. 752.*

(12) Gale *ad Jamblich. de Myst. III. 28.* Ovid. *Trist. V. El. 5. v. 26.* Barth. *ad Stat. Theb. IV. 412.*

(13) Eustath. ad Od. p. 1470. edit. Rom. Le Clerc, Genes. XLIV. 5.

(14) It consisted in a throw of the dice, the fortuitous combination of which they took for the answer of the Gods. Pausan. Achaïc. XXV. p. 590. describes it. See Suet. Tib. XIV. Calig. LVII. Cic. de Div. II. 41. Val. Max. I. 3. Schwartz. Diff. de Sortibus Poeticis, § 4.

(15) Casaub. ad Spartian. Hadrian. c. 2. Schwartz. Diff. de Sortibus Poeticis. Trotzius ad Herm. Hug. de primâ scribendi Origine, p. 240.

(16) Jamblich. de Myst. III. 17. and Gale, ad h. l. p. 238. Herm. Hug. de primâ scribendi origine, c. XXVI. p. 238.

(17) We meet with this word in Cicero. Tusc. I. 16. Hesychius terms it likewise, ΝΕΧΥΟΜΑΝΤΕΙΑ. Gregor. Naz. in Julian. Orat. III. calls it ΨΥΧΑΓΩΓΙΑ. We have a specimen of this kind of divination in Homer, Od. A. 24. and that book seems for this reason to have been formerly entitled, ΝΕΧΥΙΑ. See Ælian. V. H. XIII. 14. Broukhuf. ad Tibull. I. 2. 45. and 49. Stat. Theb. IV. 413. and Barth. ad h. l. Philostr. ad Apollon. IV. 15. There were in Greece particular places in which the souls were evoked, and which were called, ΝΕΧΥΟΜΑΝΤΗΙΑ. Herodot. V. p. 369. Pausan. Bæot. c. XXX. p. 769. or, ΝΕΧΥΟΜΑΝΤΕΙΑ. Strab. XVI. p. 524. or ΨΥΧΟΜΑΝΤΕΙΑ. Kuhn. ad Pausan. c. XVII. p. 252. Whence

comes the verb, *ψυχαγωγειν*—To evoke souls. Aristoph. Av. 1554. The priests of this superstition were called, *ψυχαγωγοι*.

(18) When the dead appeared in an ærial form, like shadows. Potter, II. 18.

(19) We find this word in Cic. de Div. I. 58. The places where the manes were evoked, were termed *Psychomantia*. Fabricius, Bibliogr. Antiq. p. 427. is wrong in understanding this word as applied to the art itself.

(20) *ὑδρομαντεία*, mentioned by Pliny, XXXVII. 11. and Pausan. Lacon. XXIII. p. 270. whence is derived Strabo's word, *υδρομαντεῖς*, L. XVI. p. 524.

(21) *Ορεις* is used by Aristophanes for *αλεκτρων*, Vesp. 811. Zonaras speaks of this divination, T. III. Annal. p. 28. See Herm. Hug. de primâ scribendi Origine, c. 26. p. 239.

(22) Theocrit. III. 31. Lucian, T. I. p. 753. Pseudon. Ælian. Hist. Animal. VIII. 5.

(23) Plut. de Orac. Def. p. 414.

(24) Pollux, II. 4. 162. says that they are so called by Sophocles.

(25) Aristoph. Schol. ad Vesp. 1014.

(26) Plut. l. c. See Spanheim. ad Callim. H. in Del. v. 90. p. 383. Dickinson, Delph. Phœniz. c. 9. p. 91. and the authors cited by Fabricius, Bibliogr. Antiq. c. 12. p. 420. and Fæsius, *Œconomia Hippocratis*, p. 174.

CHAP.

C H A P. XV.

Of P R E S A G E S.

I. **T**HERE were different kinds of presages. Some were taken from the person himself, whose good or bad fortune they were supposed to portend ; some from external objects ; and others were inferred from words. Their general term was, (1) *συμβολα*.

II. The presages taken from the person to whom they were supposed to relate, were, 1^o Palpitations, (2) *παλμοι*, in the heart, or the eyes.—2^o (3) *Βομβος*, a ringing in the ears.—3^o (4) *Πταρμος*, sneezing.

III. Presages were likewise taken from external objects : an uncommon (5) splendour, for instance, seen any where—an unforeseen (6) accident—a monstrous (7) birth—an ominous meeting, as meeting a (8) weasel,

weasel, &c.—were so many presages from which future events were inferred.

IV. Presages were also drawn from words; as they were favourable or the reverse, good or bad (9) conclusions were made from them. The favourable words were termed, (10) *οπται*, (11) *κληδονες*, and (12) *φημαι*.

V. The words of bad presage were called, (13) *κακαι οπται*, and (14) *δυσφημαι*.

NOTES to CHAP. XV.

(1) Xenoph. *Απομνημ.* I. 1. § 3. Aristoph. *Av.* v. 722. Plut. *Æmil.* calls the presages, *οιωνα*, p. 473.—*Κληδων* was of the same signification. The knowledge of presages was called *Κληδονισκη*. See Pontan. ad Macrob. *Somn. Scip.* I. 12. Barth. ad Claudian. in *Eutrop.* I. 125.

(2) Theocr. *Idyl.* III. 37. and Casaub. ad h. l. Plaut. *Pseudal.* I. 1. 105. and Taubman. ad h. l. Suidas, at the words, *Παλμικον οιονισμα*. We are told of a book written by Melampus, which was entitled, *Περι παλμων μαντικη, προς Πτολεμαιον βασιλεα*.

βασιλεα.—The prefages of palpitations, addressed to king Ptolemy.

(3) This word, with the signification given it, seems to be taken from the ode of Sappho in Longinus, Sect. 10.—Βομβευσιν τ' ακοαι μοι, which Catullus renders—Sonitu suo pte tinnunt aures. See Aufon. Lect. I. 16. Plin. XVIII. 2, calls it, Tinnitus aurium. Cels. VI. 7. p. 8. Sonitum aurium.

(4) Theocrit. VII. 96. and Schol. ad h. l. Aristot. Probl. Sect. XXXIII. 5. 7. and II. See Ouzelius ad Min. Fel. octav. c. 26. p. 268.

(5) Hom. Od. T. v. 36. lib. I. 39. 41.

(6) Pausan. Messen. XIII. p. 311. Plut. Camill. p. 132. Diod. Sic. XVII. 10. p. 494.

(7) This is evident from the Romans. See Julius obsequens de Prodigiiis, c. 96. Plin. VII. 16. Phædr. III. 3. Broukhuf. ad Tibull. II. 5. v. 80. It is likewise evident from the Greeks. Plut. Conviv. Sept. Sap. p. 149. gives us almost the same anecdote of Thales which Phædrus relates of Æsop, III. 3.

(8) Theophrast. Charact. Ethic. c. 17. and Casaub. ad h. l. Plaut. Stict. III. 2. 7. Terence, Phorm. IV. 4. 16. Aristoph. Concion. v. 787. Horace, Od. III. 27.

(9) Examples of good prefage are to be met with in Herodotus, IX. 90. in Plutarch, Paul. Æmil.

Æmil. p. 473. and of bad presage in Euripides, Phœniss. 1500. and Jon. 1189.

(10) Perhaps the right word is *οσσαι*. Hesych. *Οσσα, κληδων, και Φημη, οσσασθαι, κληδονισασθαι*.

(11) Pausan. Bæot. c. XI. p. 733.

(12) Euripid. Jon. 99. Aristoph. Vesp. 860.

(13) Perhaps, *κακαι οσσαι*, verba male ominata, or nominata, in the language of Horace, Od. III. 14. v. 11.

(14) They were likewise termed, *βλασφημιαι*. Euripid. Jon. v. 1189. and Hecub. v. 182. *Φροισια κακα*—mala procemia. Suidas calls them likewise, *δυσκληδονισα, δυσωνυμα*. See Casaubon. ad Theophr. Charact. Ethic. c. 19.

C H A P. XVI.

Of the FESTIVALS of the GREEKS.

I. **T**HE Grecian festivals and games were likewise acts of religion. I shall treat of them concisely, and I will begin with the festivals.

II. The festivals were instituted in honour of the Gods; to thank them for some important benefit, and to celebrate their (1) praises; or in memory of the dead who had done signal services to their (2) country.

III. In the early times there was but a small number of festivals. There were but a very few more than those which were celebrated after the harvest, and the (3) vintage.

IV. But afterwards their number augmented with that of the Gods; particularly among the Athenians, who worshiped more deities than any other people of (4) Greece.

V.

V. Gaiety, mirth, and pleasure were characteristics of these (5) festivals.

VI. The principal ones (for it would be tedious to take notice of them all) were—The feasts of Adonis—*Αδωνια*—in honour of Venus and Adonis. They lasted (7) two days: the first day was celebrated with mourning, and the second with (8) joy.

VII. The Anthesteria, *Ανθεστηρια*, were celebrated at Athens, in honour of Bacchus, for three days, viz. on the eleventh, twelfth, and thirteenth of the month Anthesterion. The first day was called *παιθισγία*; the second *χοες*, and the third, (9) *χυτροί*.

VIII. The Apaturia—*Απατουρια*, in honour of (10) Bacchus. This word is derived from *απατη*; because this festival was instituted in memory of the art or stratagem by which Melanthes, king of Athens, conquered Xanthius king of (11) Bœotia. Others make the word *Απατουρια* of the same import with *ὁμοπατουρια*; because

cause the fathers assembled during this festival to write the names of the children on the table of the (12) Curii.

IX. It was celebrated for (13) three days, and began on the twenty-second of the month (14) Pyanepsion.

X. The first day was called *δορπεία*, on account of the feasts on that day. For (15) *δορπ* signifies a feast.

XI. The second day was called *ἀναρρῶσις*, from the sacrifices in honour of Jupiter Phratrian, or the protector of the tribes, and of Minerva, to which deities this day was (16) consecrated.

XII. The third day was called *κουρεωτις*, from *κουρα*, tonsio; because on that day the children were shaved before their names were inscribed in the public (17) registers.

XIII. The Brauronia—*Βραυρωνία*, or the festival of (18) Brauronian Diana, so called from (19) Braurona, a town of Attica.

XIV. This festival was celebrated (20) every fifth year.

XV.

XV. It's object was to consecrate to Diana the young girls, clothed in a (21) yellow robe. This ceremony was called *αρκτηειν*, from *αρκτ*, which was the name of a girl consecrated to (22) Diana. It was likewise termed *δεκατειν*, because the girls thus consecrated were about (23) ten years of age.

XVI. The Daphnephoria—*Δαφνηφορια*, were festivals which the Bæotians celebrated every ninth year in honour of Apollo. A branch of olive was carried in procession, adorned with flowers and wreaths of laurel, with a globe of brass at the top of it, to which were fixed other small globes; and in the middle there was a globe less than the first. The brazen globe represented the sun, the centrical globe the moon, and the small globes, the (24) stars.

XVII. The Dionysian feasts—*Διονυσια*, were celebrated in honour of (25) Bacchus, and with more solemnity at Athens than in any other part of (26) Greece.

XVIII. In this festival they carried a vase

I

full

full of wine, adorned with vine-branches; after the vase, a kid, and a basket of figs; and after them, the (27) Phallus.

XIX. They who celebrated this festival were clad with skins of (28) mules, crowned with (29) ivy, and (30) vine, and carried (31) thyrsuses, (32) flutes, and (33) cymbals: some conducted (34) Silenus, Pan, and the Satyrs; others mounted on (35) asses, strayed over hills and through (36) deserts, leaping, and (37) crying with a dreadful howl, (38) *Ευοι σαβοι, Ευοι Βακχε, ιω Βακχε.*

XX. There were two kinds of Dionysia; (39) the great festival, which was likewise called (40) *Διονυσια κατ' ασυ*, because it was celebrated in the (41) city, in the (42) spring, with (43) public games.

XXI. The (44) less pompous festival was called (45) *Διονυσια κατ' αγρους*, because it was celebrated in the country. (46) It fell in autumn.

XXII. The feasts of Eleusis, *Ελευσινια*, were the (47) most solemn of all. They were celebrated by the (48) Athenians and the other (49) Greeks (50) once in five years.

years. Cicero calls them (51) *Μυσηρία*, and *Initia*. They are likewise termed (52) *Τελετή*.

XXIII. They too were divided into the (53) Great, and the Little. (54) The Great were in honour of Ceres; the Little in honour of Proserpine.

XXIV. (55) The little festival was preparatory to the great one.

XXV. They who were admitted to the little Eleusinia were called (56) *Μύσαι*; and they who were admitted to the great, (57) *Εποπταί*.

XXVI. He who initiated to the mysteries had the title of (58) Hierophantes.

XXVII. The initiation had its peculiar (59) ceremonies.

XXVIII. The Hierophantes had three colleagues; a (60) torch-bearer, *Δαδουχον*; a herald, (61) *Κηρυκα*, and a minister, (62) *τον επι Βωμω*.

XXIX. Some of the magistrates likewise assisted at these ceremonies; one of the archons, named (63) *Βασιλευς*; and four

deputies, *Επιμεληται*, who were to take care that (64) order should be observed.

XXX. The dress in which one had been initiated, was deemed sacred; when it was worn out, it was consecrated to Ceres and (65) Proserpine.

XXXI. The feasts of Eleusis lasted nine days, from the fifteenth to the twenty-third of the month (66) Boédromion. During that time it was not lawful to (67) seize criminals, or to commence any suit. He who disobeyed these prohibitions was fined a (68) thousand drachmas.

XXXII. The ladies were not permitted to ride in a chariot at the Eleusinian festivals. They who were disobedient to this regulation, payed a fine of (69) six thousand drachmas.

XXXIII. The Thesmophoria, or the feasts of (70) Ceres the legislatress, were celebrated in many (71) cities of Greece; but with more solemnity at (72) Athens than in any other place.

XXXIV. These sacrifices were celebrated by

by free women, and (73) matrons of the first quality, clothed in a (74) white robe. Some days before they entered upon these ceremonies, they were obliged to live in extreme (75) continence. That they might be the less tempted to violate this law, they put (76) agnus castus into their bed. They were expressly forbidden to eat (77) pomegranates.

XXXV. On the eleventh day of the month (78) Pyanepsion, women walked in procession towards Eleufis, carrying on their heads the books in which the laws were (79) written; a ceremony from which that day was called (80) *Avodē*.

XXXVI. On the fourteenth day the solemnity began, which lasted to the (81) eighteenth.

XXXVII. The sixteenth day was called (82) *Νηστεία*: for on that day they fasted, (83) lying upon the ground, to express their (84) humiliation.

XXXVIII. The Oschophoria, or festival of (85) branches was so called, because in

that festival they carried branches, to which bunches of grapes were hung, named (86) *Οσκαί*.

XXXIX. The Panathenea were instituted by Ericthton in honour of Minerva, and were at first called, (87) *Athenea*: but Theseus, who restored and improved them, gave them the name of (88) *Panathenea*.

XL. They were divided into the *little* and the *great*; the *little* were celebrated every year; the (89) *great* every five years.

XLI. In the little panathenea there were three contests, at which ten men presided, chosen from the ten tribes;—horse-racing, wrestling, and (90) music. The horse races were by night, with a (91) flambeau in the hand.

XLII. The prize of the victor was a (92) vase filled with oil, and a wreath from the olive-trees which grew in the Academy, which were sacred to Minerva, and called, (93) *Μοριαί*.

XLIII. There were the same contests in the great Panathenea, but with more (94) pomp. (95) The *Peplum Minervæ*

was

was carried in procession, on which were represented in embroidery, the giants, the heroes, and (96) men famous for their courage, At this festival they likewise sung (97) verses from Homer.

NOTES to CHAP. XVI.

(1) The Thesmophoria and feasts of Eleusis were instituted in honour of Ceres, to thank her for the laws which she had given the Greeks, and for having instructed them in agriculture. Diod. Sic. V. 68. p. 336. Cic. de Leg. II. 14. Macrob. Saturn. III. 12. Plat. de Legib. II. Athen. VIII. p. 363. Strabo, IX. 642.

(2) Such were the feasts in honour of Theseus, Θησσια, and those in honour of Hercules, Ἡρακλεια. Aristoph. Ran. 664.

(3) Homer calls them Θαλυσια. Il. I. v. 530. Eustathius remarks, that by some rhetoricians they are termed, Συγκομισθηρια. See Theocrit. Idyll. VII. Aristot. ad Nicom. VIII. 11.

(4) This has been proved, c. II. § 3. For that reason, Xenophon observes, this people had more festivals than any of the other Greeks. De Reb. Atheniens.

(5) Spanheim. ad Aristoph. Ran. 392. Macrob. Saturn. I. 116. Pausan. Messen. c. 27. p. 344. Plut. Quæst. Rom. p. 289. Hence these expressions, *οφθαλμῶν πανηγυρίς, ἑορτὴ οὐσεως*—The pomp of the eye, the feast of the sight;—which are likewise used by Ælian, III. 1. and XIII. 1.

(6) Musæus de Hero et Leandr. v. 43. Aristoph. Schol. Pac. 419.

(7) Plut. Nicia, p. 532. Macrob. Sat. I. 21.

(8) Lucian, de Deâ Syriâ, p. 688. St. Cyrilus, St. Jerom, and other fathers, are of opinion that Ezechiel alludes to this feast, VIII. 14. See Deylingii Diff. de Fletu super Thammuz. and Bannier, Hist. du Culte d'Adonis. Mem. de l'Acad. des Bell. Lett. T. IV. p. 136.

(9) Aristoph. Schol. ad Acharnan. 960. Plut. Sympot. III. Athen. X. 10. p. 437. Perizon. ad Ælian. V. H. II. 41.

(10) See Proclus, Tim. Comment. I. But it appears that this festival was instituted in honour of many Gods. 1° Of Jupiter. Schol. Aristoph. Acharn. 146. 2° Of Minerva, *ibid.* 3° Of Bacchus, Aristoph. *ibid.* 4° Of Vulcan; Harpocr. at the word *Λαμπας*. 5° Of Diana; see Hesych. at the word, *Κουρεωτις*. 6° Of Ceres; Herodot. Vit. Homeri.

(11) Conon. Narrat. 39. p. 282. Suidas, at the words *Ξανθιος, Μελανθιος*, and *Απατουρια*. Polyaen. Strateg. I. 19.

(12)

(12) Schol. Aristoph. Acharnan. 146. We find another remarkable reason in Potter, p. 392.

(13) Suidas, at the word, Απατουρια, and Schol. Aristoph. l. c.

(14) Theophrast. Charact. c. 4. Περι αδολεσ-
χιας. Vid. Petit. ad Leg. Attic.

(15) Schol. Aristoph. Achernan. 146. Xe-
noph. Hist. Græc. l. 1. Herodot. Vit. Homeri.

(16) Schol. Aristoph. Pac. 890. The word, Αναρρυσις is derived from αναρρυνειν, which is of the same signification with σφαζειν, to immolate, according to the explanation of Hesychius; or, from ανω ερυνειν, to turn upwards; for, as we have already observed, in the sacrifices made to the celestial Gods, the head of the victim was so pulled backwards that its eyes might look to-
wards heaven. Hom. Il. A. 459. and Schol. ad h. l. Hence the Scholiast of Aristophanes uses indifferently the word, αναρρυσις, and αναθύσις.

(17) Hesych. Κουρεωσις, Aristoph. Schol. A-
charn. 146. and the authors cited by Vales. ad Harpocrat. p. 123.

(18) Hesych. at the word, Βραυρωνια.

(19) Pausan. Attic. c. 23. p. 55.

(20) Pollux. VIII. 9. 31.

(21) Aristoph. Lysistr. v. 644.

(22) Harpocrat. at the word, αρκτευσαι; and
Aristoph. l. c.

(23)

(23) Hesych. at the word, Δεκατεσιον; and Suid. at the word, Αρκτης.

(24) Procl. Chrestomathia. Pausan. Bæot. c. X. p. 730. Eustath. de Ismen. Amor. l. 8. and 9. describes a like festival in honour of Apollo and Daphne.

(25) Hesych. at the word, Διονυσια, which is derived from Dionysus, Bacchus. These feasts are likewise called Orgia, and Βακχεια, words for feasts of Bacchus in general.

(26) This it is easy to prove.—1° For the Athenians reckoned their year from the first day of these feasts. See Suid. Διονυσια. 2° For the principal Archon superintended the Dionysian feasts. Pollux, VIII. 3° For the priest of Bacchus had the most honourable seat at the public shows. Schol. Aristoph. Ran. V. 299.

(27) Plutarch gives us a detail of all these particulars. De Cupidit. Divit. p. 527. D.

(28) Schol. Euripid. ad Phæniæ. v. 789. Bacch. v. 111. 833. and 695. Aristoph. Ran. 1242. Lucian, Bacchus; et de non temerè cred. cal. 417.

(29) Eurip. Bacch. V. 81. 106.

(30) Philostr. Icon. I. 18. p. 791. and I. 19. p. 793. Ovid. Met. VI. 587. Broukhuf. ad Tibul. III. 6. v. 1. Hom. H. in Dionys. v. 35. Ovid. Met. III. 666. Barth. ad Stat. Theb. II. p. 294.

(31) Eurip. Bacch. v. 80.

(32)

(32) Catull. Carm. 61. v. 261. Virg. *Æneid.* XI. 737. Ovid. *Met.* III. 533. IV. 391. Eurip. *Bacch.* 127. 160.

(33) Eurip. *Bacch.* 59. 124. 156. 513. Liv. XXXIX. 8.

(34) Diod. Sic. IV. 3. 4. 5. p. 211. Ulpian. ad *Midianam.* p. 194. Plutarc. *Antonic.* Petau ad *Synef.* p. 27.

(35) According to the custom of Silenus, *Perizon.* ad *Ælian.* III. 18.

(36) Eurip. *Bacch.* v. 222.

(37) *Idem.* v. 62. 76. 115.

(38) *Idem.* v. 141. and v. 576. where Bacchus himself cries to the Bacchantes—*Ιω Βακχαί;*— and v. 582. where the chorus cries to Bacchus—*Ιω, Ιω, Δεσποτά, Δεσποτά.* See *Aristoph.* *Θεσμοφ.* 1003. and *Schol.* ad 999. *Και εδων, εγώ, και σαβοί.* ad *Av.* v. 874.

(39) Ulpian. ad *Demosth.* *Orat.* contra *Sept. Palmer.* *Exercit.* p. 505. and 617.

(40) *Æschin.* contra *Ctesiph.* p. 284. edit. *Baf.* 1672.

(41) *Schol.* *Aristoph.* *Acharn.* v. 503.

(42) *Idem.* l. c.

(43) These games were celebrated, because at that time people came from all the islands, and the other parts of Greece, with the tribute to Athens. Hence the town was filled with a crowd of strangers, to whom plays and other amusements were presented in honour of Bacchus.

Palmer.

Palmer. Exercit. p. 618. See Proœm. Comœd. Aristoph. in Av. and Serv. Petit. Miscell. I. 10. Perizon. ad Ælian. II. 13. n. 16.

(44) Palmer. Exercit. p. 505. Casaub. ad Athen. IV. 15. p. 445.

(45) Theophrast. *Περὶ ἀγροικίας*.

(46) Palmer, l. c. says they were likewise called *Ἀγναῖα*. They were celebrated yearly in winter. Aristoph. Schol. ad Av. 201. 377. Scalliger de Emend. Temp. I. p. 29. edit. L. B. an. 1598.

(47) Aristot. Rhetor. II. 24. Zosim. IV. 3.

(48) Philostr. Apollon. IV. 6. S. Aug. de Civ. Dei, VII. 20.

(49) Pausan. Phocic. c. 31. p. 876. By the Celæans, for instance; Pausan. Corinth. c. 14. p. 142. The Pheneates; Pausan. Arcad. c. 14. and others.

(50) Some are of opinion that this festival was celebrated every year, and not every five years. Ant. Van Dale, Diff. VIII. ad Marmora, c. 2.

(51) Cic. de Leg. II. 14.

(52) Socrat. Paneg. 6.

(53) Schol. Aristoph. Plut. v. 1014. and 846.

(54) Idem. Plut. v. 846.

(55) Aristoph. Schol. ad Plut. v. 846. Clem. Alex. Strom. V. p. 429. Polyæn. v. 17.

(56)

(56) Suidas, at the word *εποπτης*. Casaub. Athen. VI. 15. As the little festival of Eleusis was preparatory to the great one, so Euripides thinks sleep preparatory to death,—and calls it, *τα μικρα τε θανατα μυσηρια*—The little mysteries of death.

(57) Item. *Εφοροι*. Suidas, l. c.

(58) Hesych. *Ἱεροφάντης*. Suid. Diog. Laert. VII. 186. Philostr. Apollon. IV. 18. says, that the hierophantes admits to the participation of sacred things—*παρεχειν τα ιερα*; reveals the mystery of Eleusis—*την Ελευσιναν ανοιξει*. Tacitus, Hist. IV. 83. calls the Hierophantes, Antistes Cereemoniarum Eleusiniarum. He had likewise the title of *Mystagogus*. Whatever more deserves to be known concerning the Hierophantes, the reader will find in Meursius. Eleusin. c. 13.

(59) Schol. Aristoph. Plut. 846. and 1014. Arrian. Epictet. III. 21. The initiation, for instance, was performed by night. Aristoph. Schol. Ran. 346. It was performed in a chapel which Aristophanes calls, *Μυσοδοκον δαμον*. Nub. v. 302. Those who were to be initiated, wore a wreath of myrtle on their head. Schol. Aristoph. Ran. v. 333. More particulars are to be met with in Meurs. Eleusin. c. 9.

(60) Him who carried the torches in the feasts of Eleusis. Athenæus mentions him, I. 18. p.

121. Plutarch. Alcib. p. 202. E. and Aristid. p. 321. D.

(61) Plutarch. Alcib. l. c. He was likewise called Ἱεροκηνυξ. Suid. and Spon. Itiner. p. II. pag. 216. Meurs. l. c. We find in Gruter, p. 27. N. 4. the following inscription—Hieroceryx, D. S. I. M. i. e. Deæ Sanctæ Isidis Matris ; or, Deī Solis Inviḗti Mithræ.

(62) The Hierophantes represented the father of the Gods ; the Daducus, the sun ; the Ceryx, Mercury ; and the ὁ ἐπὶ βωμῷ, the moon. Euseb. Præpar. Evang. III. 12. f. 117.]

(63) Hesychius defines Βασιλεὺς, an archon who presided at the Athenian mysteries. Pollux, VIII. 8. 3.

(64) Pollux, ibid. See Harpocrat. Suid. and Alciat. Parerg. II. 29.

(65) Schol. Aristoph. Plut. 846. 843. Dempst. ad Antiq. Rom. p. 328.

(66) Polyæn. III. c. XI. N. 2. ex Restitut. Meurs. See, on the month Boedromion, Theophr. Charac. cap. περὶ Ἀδολεσχίας. Plut. Demetr. fol. 900. Meursius gives us the names of these nine days. Eleusin. 22. 30.

(67) Demosth. in Midianā, p. 409. C.

(68) Andocid. περὶ μυστηρίων. p. 228.

(69) Plut. Tom. II. X. Orat. Vit. Lycurg. p. 842. A. See Pétit. ad Leg. Attic. p. 35. Ælian. V. H. XII. 24.

(70) Phurnut. de Nat. Deor. XXVIII. p. 212. Hygin. Fab. 47. 274. 277. For Ceres was thought to have been the first who gave laws to mankind. Diod. Sic. I. 14. p. 13. and v. 68. p. 336. Hence Virg. Æn. IV. 58. gives to Ceres the epithet, Legifera.

(71) At Lacedæmon, for instance; Hesych. Τειημορ—at Thebes, in Bæotia—Plut. Pelopid. p. 280.—at Miletus in Ionia, Parthen. Erot. VIII. p. 358.—at Megara, Pausan. Attic. c. 42. p. 102.

(72) Schol. Theocrit. ad Idyll. IV. 25.

(73) Isæus, Orat. περὶ τῆς Εὐκλείας κληρονομίας, p. 511. Theocrit. Schol. Idyll. IV. v. 25.

(74) Ovid. Met. X. 431. Fast. IV. 619.

(75) Clem. Alex. Strom. IV. p. 381. Edit. L. Bat. 1616. Ovid. Met. X. 431.

(76) The Agnus Castus, or Salix Amerina, or Conyza, Cnyza, is said to be a plant which deadens amorous desire. See Hardouin ad Plin. XXIV. 9. Ælian. Hist. An. IX. 26. Theocrit. Schol. Idyll. IV. 25.

(77) Clem. Alex. Protrept. p. 10. A.

(78) Hesych. at the word, Ἀνοδος.

(79) Schol. Theocrit. Idyll. v. 25.

(80) Ascensus. Hesych. l. α.

(81) So we find in Aristophanes. Theesm. v. 86. See Plut. Vit. Demosth. p. 860. B. Athen. l. H. c. XVI. p. 307. F.

(82) Athen. VII. 16. p. 307.

(83) Plut. de Isid. et Osirid. p. 378. D.

(84) Phurnutus assigns different reasons for this, Fast. de Nat. Deor. CXXVIII. p. 210.

(85) Plut. Theseus, p. 10. where we likewise find that this feast was instituted by Theseus.

(86) Athen. XI. c. XIII. p. 495. F. He says it was a vine-branch loaded with grapes.

(87) Harpocrat. Παναθηναία. Pausan. Arcad. c. II. p. 600. Apollod. III. 14. § 7. They were the Quinquatrus, or Quinquatria, of the Romans.

(88) Pausan. l. c. Plut Thesei p. 11. A. Schol. Aristoph. Nub. 385.

(89) Harpocr. and Suidas, at the word, Παναθηναία. Thucyd. VI. 56. likewise mentions the great Παναθηναία. See Periz. ad Ælian. XI. 8.

(90) Pollux Onomast. VIII. 9. 93. p. 912.

(91) In this contest he was the victor who could carry a lighted flambeau to a place pitched upon, without its being extinguished. Pausan. Attic. c. XXX. p. 76. Interpr. ad Sat. Pers. VI. v. 61. Lucret. II. v. 71. Varr. de R. R. III. 16. This contest is called, Λαμπας, λαμπαδος αγων. Hesych. Λαμπαδηδρομία. Schol. Aristoph. Ran. v. 131. We have an elegant description of this contest in A. ad Herenn. IV. c. 46. This kind of contest was likewise practised in a feast of Vulcan, termed Ηφαίστεια; and

in that feast, it was a Lampadophoria on foot and horseback. See, on the ceremony of the Lampadodromia, and on the Lampadarchi, who presided over it, Ant. Van. Dale, Diss. VI. ad Marmora, p. 504. It appears, that in the Eleusinian feasts there was likewise another kind of emulation; and that they strove who should light the largest flambeau. See Theophrast. Charact. Ethic. c. IV. *περι ἀδολεσχίας*: et ad h. l. Casaub. p. 143. Christ. Burnings collects from this passage of Theophrastus, that, on the fifth day of the celebration of the mysteries, they ran with flambeaux, and that he who could carry the largest, got the reputation of a robust and courageous man. But this is a strained interpretation. Theophrastus neither speaks of the fifth day of the mysteries, nor of running, nor of the reputation of a robust and courageous man.

(92) *Κεραμὸν ἐλαίου*—Schol. Aristoph. Nub. v. 1001. and *ὕδρια ἐλαίου πλήρης*—a pitcher full of oil; Schol. Pindar. Nem. Od. X. v. 65. See Periz. ad Ælian. III. 38.

(93) Suidas, at the word, *παναθηναϊαί*, takes notice only of the wreath. Lucian says, they gave the victor, not a crown, but oil of those *μοριαί*. De Gymn. p. 273. Schol. Soph. Æd. Col. v. 689. and Schol. Aristoph. ad Nub. 1001.

(94) Demost. de Coronâ, mentions the wrestling, and Xenophon, Sympof. the horse-races.

(95) Plato, Euthyphron. Plaut. Mercat. I. 1. 67. Virg. Cir. v. 29.

(96) Eurip. Hecub. v. 468. Schol. Aristoph. Equ. v. 563. Virg. Cir. v. 29. Hence came the proverb, ἀξιότις πεπλος—worthy of the pep-
lum; to express a brave man.—The pep-
lum was a white robe without sleeves, on which were
embroidered in gold the exploits of Minerva,
Jupiter, the heroes, &c.

(97) Ælian. V. H. VIII. 2. Lycurg. Adv.
Leocrat. p. 181.

C H A P. XVII.

Of the GRECIAN GAMES and COMBATS.

I. **T**HE games of the Greeks were termed (1) *αγῶνες*. Their exercises were, running, (2) *δρομή*; the discus, *δίσκος*; leaping, *άλμα*; boxing, *πυγμαχία*; wrestling, (3) *πάλη*. These five combats were expressed by the general name, (4) *πένταθλον*, quinquertium. But some antiquarians put the contest of the javelin, *ακοντίον*, in the place of (5) boxing.

II. The combat of running was performed in a space of ground, called (6) *στάδιον*. The stadium was a hundred and twenty-five paces. It is likewise called (8) *αὐλή*.

III. There were (9) four kinds of races—The (10) *στάδιον*, the (11) *διαυλή*, the (12) *δολιχὴ*, the (13) *ὀπλιτῆς*; whence are derived the names which were given to the runners—(14) *στάσιοδρομοί*, *διαυλόδρομοι*, *δολιχοδρομοί*, and *ὀπλιτοδρομοί*.

IV. The *σαδιοδρομοι*, were they who ran once over the (15) ground; the *διαυλοδρομοι*, they who ran (16) twice over it;—the *δο-λιχοδρομοι*, they who ran over it six or seven (17) times—the *ὀπλιτοδρομοι*, they who ran over it in (18) armour.

V. The stadium had two boundaries—the first, where the course began; the second, where it terminated.

VI. The first was termed, in Latin, (19) Carceres; in Greek, (20) *αφεις*, (21) *βαλ-εις*, (22) *γραμμη*.

VII. The second was termed in Latin, (23) Meta; in Greek, (24) *τελ*Ⓢ, (25) *τερ-μα*, (26) *γραμμη*, and *ακρα γραμμη*, and (27) *σροπ*Ⓢ.

VIII. Many combatants ran at once (28) on the stadium.

IX. To endeavour to come up with one's rival, was expressed in Greek by the word, (29) *διωκειν*; to come up with him, by (30) *καταλαμβανειν*..

X. He who first reached the goal received a prize, which in Greek was named,

αθλον,

αθλον, and (31) βραβειον. It was adjudged and decreed by the presidents of the games, who were called (32) βραβευται.

XI. Those prizes were crowns of little value; of (33) olive, of (34) pine, of the (35) apple tree, or of (36) parsley.

XII. To be one of the last in the race, and consequently, to go without the prize, was expressed in Greek, by the words,—
ὑσερεῖν, (37) ὑσερεῖσθαι, (38) καταλειπεσθαι.

NOTES to CHAP. XVII.

(1) Nicoph. Schol. ad Syn. de Insomn. p. 428. Lut. Par. 1623. calls them ολυμπιακας αγωνας.

(2) We find in Pausanias, δρομυ αγων. Lacon. XIII. p. 239. Eliac. I. c. i. p. 376. It is likewise called, ποδωκειη. Anthol. I. 1. Epigram. ult.

(3) Virgil speaks of these games, Æn. III. v. 281. Exercent patrias, oleo labente, palæstras, nudati focii. These are the five exercises described by the Schol. ad Anthol. II. 1. Epigr. 7. The interpreter of Synes. enumerates, πυγμαην, παλην, δρομον, ακοντιον, και δισκον. He omits leap-

ing, ἀλμα. Plautus speaks of some of these exercises, Bacch. I. 1. 33. Of more, Mostell. I. 2. 73. See Brodæum ad Anthol. I. 1. Epigram. ult. and Interpr. Fest. in Pentathlum.

(4) Lucian terms them in general γυμνασματα, γυμνασια, γυμνασμάτων αγωνες. De Gymn. pag. 272. Aristoph. αγωνες γυμνικοι. Plut. 1164. Quintilian, II. 21. Artes, aut exercitationes Palæstricæ. Idem. II. 8. 7. Sacra Certamina. Plut. de Musicâ, 1140. D. Πενταθλον. Festus, Quinquertium. The Schol. Aristoph. Av. counts eight αγωνισματα.

(5) Simonid. Anthol. I. 1. Epigr. ult. in the place of boxing, puts the contest of the javelin, ακοντα, ακοντισμα.

(6) Hence Pausanias, Messen. IV. p. 288. calls this combat, αγωνισμα σαδιου; and says of one who had conquered in running—ενικα σαδιου δραμων—he conquered in running the stadium. Attic. XLIV. p. 106. The runners were called σασιοδρομοι, according to the same author, Eliac. II. 20. p. 503. Auth. ad Herenn. calls this combat, Olympiacum cursum.

(7) Plin. II. 23. Censorinus, it is true, thinks the Olympic stadium shorter than the Italic, and longer than the Pythic. He makes the Italic stadium six hundred and twenty-five feet, or a hundred and twenty-five geometrical paces, which are the same length. Other authors, however,

however, are of opinion, that these three stadia are equal.

(8) Every rectilineal figure, like the stadium, we term, *αυλον*. Athen. v. 3. p. 189.

(9) We find all these names in the Schol. Aristoph. Av. 293.

(10) The course, of 125 paces.

(11) This same course twice run over; in making to the goal, and in returning from it.

(12) A space of seven stadia. Schol. Aristoph. Av. Suidas thinks differently. He cites the authority of Lucian. Demost. Encom. p. 686. Spanheim. Callim. p. 553.

(13) Aristoph. Schol. Av. 293. *Qui armatus currit, ac certat.*

(14) Pollux. III. 30. 146.

(15) Aristoph. Schol. ad Av. 293. says, *οι γαρ σταδιοδρομοι διπλοῦν ποιοῦνται τον δρομον*—For the σταδιοδρομοι run a double race.—Here is certainly an error in orthography—We must read *απλοῦν* instead of *διπλοῦν*, or *διαυλοδρομοι* instead of *σταδιοδρομοι*.

(16) Schol. Aristoph. Ibid.

(17) They who ran over it seven times, according to the Scholiast of Aristophanes. Six times, say the Authors of Obs. Miscell. vol. IV. p. 3. and they are supported by the authority of Plato, of Æschines, and the Anthologia.

(18) Schol. Aristoph. l. c.

(19) Auth. ad Heren. IV. 3. Varr. de R. R. I. 3. Cic. de Senect.

(20) Pollux. III. 30. 147.

(21) Schol. Aristoph. Equ. v. 1156. Vesp. 546.

(22) Schol. Aristoph. Acharn. 482. It is likewise called, ἀφειτηριζ. Schol. Aristoph. Vesp. 546.—and—ὑσπληγξ. Pollux. l. c. Anthol. I. 1. Lucian. De non temerè Cred. Cal. p. 413.

(23) Varro de R. R. I. 3. Cicero calls it also, Calx, Tuscul. Quæst. I. 8.

(24) Pollux, III. 30. 147.

(25) Ibid.

(26) Pindar Pyth. Od. 9. v. 208. Eurip. Antig. v. 29. Electr. 955. Jon. 1514. calls it likewise σαθμη. Hence the metaphor used by Horace—Mors ultima linea rerum. Ep. I. 16. v. 79. It is termed, χαμπη, by Euripides. Electr. 659.

(27) Paul. ad Philip. III. 14. Ramires, de Prado Pentecon. c. 50.

(28) This is evident from Anthol. II. Epig. 5. of Nicearchus. Those who ran together were called, συναγωνισαι, αντιπαλοι, &c.

(29) 2 Cor. iv. 9. See Lamb. Bos. ad Rom. ix. 30. Hesych. at this word.

(30) 1 Cor. ix. 24. Lamb. Bos. l. c. Phil. iii. 12. To this Lucian alludes, Hermotim. 564.

(31)

(31) Schol. Pind. Olymp. Od. I. See Interpret. ad 1 Cor. ix. 24.

(32) Pollux. III. 30. 145. Theodoret. ad Coloss. ii. 18. They were likewise termed—*αγωνοθεται*—*αγωνων διαθεται*—*ατλοτεται*. Pollux, III. 30. 140. *Αθλοθετης*, Anthol. I. 2. Ep. Bud. ad Pandect p. 84. Edit. Ascans. See the authors cited by Paschal, de Coron. VI. 11. The Latins styled them—*Magistros ludorum gymnico- rum*—*Magistros certamini præpositos*. Suet. Ner. 12. He also uses the Greek word, *Brabeutes*, Ner. 53.

(33) *Εκ κοτινυς*. Pausan. Eliac. Prior. VII. p. 392. Aristoph. Plut. 586. Paschal. de Coron. VI. 18 p. 399. Plin. 15. 4.

(34) Lucian. de Gymn. p. 272. Plin. XV. 10.

(35) The victor was crowned with branches of the apple-tree, loaded with their fruit. Palmer. Exercit. ad Auct. Gr. p. 549.

(36) Pindar. Olymp. 13. v. 45. Lucian. de Gymnast. p. 272. Plin. XIX. 8. Juvenal, VIII. 226. We must observe, that these crowns were not only the reward of the runners, but likewise of the other combatants.

CHAP. XVIII.

Of the DISCUS.

I. **T**HE discus was a sort of (1) round quoit, (2) three or four inches thick, (3) heavy, of stone, brass, copper, or (4) iron; it was called (5) σολῶ.

II. The word disk, comes from the verb δισκειν, for δικειν, (6) jacere; for these (7) quoits were lanced into the air.

III. The disk was lanced from a (8) thong, which was put through a hole made in the (9) middle of it. He who lanced it, held one of his hands near his breast, the other balancing the disk a while, which was thrown with a (10) circular motion.

IV. To throw the disk, is, in Greek,—
 (11) Δισκοις γυμναζεσθαι—(12) εριζειν περι
 δισκῃ—(13) δισκευειν, (14) δισκῃς ῥιπτειν—
 (15) δισκῃς βαλλειν — (16) δισκοβολειν —
 whence comes the word, δισκοβολῶ, the
 name

name which was given to the combatants.

V. The (17) victor was he who threw his disk farthest.

VI. The Lacedæmonians are said to have been the inventors of this (18) healthful (19) exercise.

NOTES to CHAP. XVIII.

(1) Stat. Theb. VI. 648. calls it, *Lubrica Massæ Pondera*, and v. 656. *Orbem*. See Ovid. Met. X. 184.

(2) We are informed by those who have seen marble-statues of men throwing the disk, that it is of this thickness.

(3) Hence the expression of Statius—*Jaculabile Dextræ Pondus*, l. c. v. 658. and—*Molem prægravidam*, v. 700. See the description of the disk; Lucian. Gymn. p. 289.

(4) Eustath. Od. Θ. v. 186. p. 301. Edit. Bas.

(5) Hom. Il. Ψ. v. 826.

(6) The author of this remark is Eustathius, ad Il. B. v. 281. p. 260. Eustath. ad Od. Δ. p.

301. line 20. Euripides uses the word δίκειν for βάλλειν, or καταβάλλειν. Bacch. v. 600.

(7) Ovid. Met. X. 178. Stat. Theb. VI. 681. Horat. Sat. II. 2. v. 13.

(8) This thong was called, by the Latins, Amentum. Eustath. Od. Θ. v. 186. calls it καλωδίων.

(9) This we may infer from the words of Eustathius, l. c.

(10) This is inferred by Hier. Mercurial. de Arte Gymnas. II. 12. p. 123. from the verse of Propertius, III. 12. 10. Missile nunc disci pondus in orbe rotat. The manner of throwing the disk is well described in Philost. Icon. I. 24. p. 798.

(11) Lucian. Dial. p. 209.

(12) Ælian. V. H. I. 24. Philostrat. Icon. I. p. 799.

(13) Philostrat. Ep. 44. et Icon. XIV. p. 886. Homer uses the word δισκεῖν. Od. Θ. v. 188.

(14) Lucian has this expression, αναρρίπτειν του δισκον εις το ανω. Deor. Dialog. p. 209. Δισκον ῥίψαι. Hesych. at the word, δισκευσαι. Homer uses the word, ῥίπτειν. Il. Ψ. v. 842.

(15) Qu. Smyrnæus, IV. 437. 445.

(16) Plin. XXXIV. 8. Quint. II. 13. 10. Pollux. III. 30. 151.

(17) Lucian. Gymnas. p. 289. Hom. Il. Ψ.

v. 841.

v. 841. Od. O. v. 192. Stat. Theb. VI. 713.
Q. Smyrn. IV. 445.

(18) Lucian praises this exercise, which, he says, strengthens the muscles and the nerves. Gymnaf. p. 298.

(19) Hence Martial calls the disk, Discus Spartianus, XIV. 164. Pausanias gives the invention of it to Perseus. Corinth. XVI. p. 146.

C H A P. XIX.

Of LEAPING.

I. **L**EAPING, in Greek, ἄλμα, from the verb, ἄλλεσθαι, was sometimes performed with the (1) hands empty; sometimes with weights of lead, which were termed, (2) ἄλτηρες. They carried these weights either in their hands, or on their heads and (3) shoulders.

II. The place from which they jumped was called (4) βάτηρ, limen.

III. The bound which they were to reach in jumping was called (5) ἐσκαμμενα; whence arose the proverbial expression, πηδᾶν ὑπὲρ τὰ ἐσκαμμενα—to leap beyond the bounds—which characterized an (6) extravagant man.

IV. The measure, or the rule to be observed in leaping was termed (7) κανων.

NOTES

NOTES to CHAP. XIX.

(1) Aristot. de Animal. Incessu. c. 3. and Problem. Sect. 5. N. 8.

(2) Aristot. l. c. Mart. XIV. 49. The *balteres* are masses of lead or stone, which they hold in their hands, and which they throw into the air to augment the elasticity of the body in leaping. Lucian. Gymn. p. 289. calls them *μολυβδίνης χειροπληθεῖς*—i. e. masses of lead of a size which fills the hands. See Juvenal, VI. 421. Senec. Epist. XV. LVIII.

(3) See Mercurial. II. 12.

(4) Pollux, III. 30. 151.

(5) Pollux, III. 30. 151. It was likewise called *σκαμμα*, a ditch; from the verb *σκαπτω*, *fodio*.

(6) Lucian. Gall. uses this expression, p. 164.

(7) Pollux, III. 30. 151.—το μετρον τῆς πρὸς ἡμᾶς τῆς κανων.—The *κανων* is the measure of leaping.

C H A P. XX.

Of BOXING.

I. **BOXING** is, in Greek, *πυγμα*. The combatant in this contest was called (1) *πυκτης*, or (2) *πυγμαχος*; whence were formed the words, (3) *πυκτευειν*, *πυκταλιζειν*.—The root of all these words is, *πυξ*, *pugno*, vel *pugnis*,

II. For the combatants at first used only their (4) fists; afterwards they used the (5) cestus,

III. The cestus was a thong of the hide of an ox (6) newly killed, with a mass of (7) lead, (8) brass, or (9) iron at the end of it; it was tied round the (10) arm. Its Greek name is *ιμας*, or *ιμας βοει*, because it was of the hide of an ox.

IV. The great art in this combat was to elude the blows of your adversary, by (11) stooping dextrously, and to avoid striking yourself with your own (12) cestus.

V.

V. The great aim of the combatants was, to strike and maul the faces of their (13) adversaries. These blows given on the face were called (14) ὑπωπία.

VI. He who yielded the victory to his antagonist, acknowledged his defeat by letting his wearied arms (15) fall, or by (16) sinking to the ground.

NOTES to CHAP. XX.

(1) Pollux, III. 30. 150. The Latins used the word, *pycta*. Phædr. IV. 24. 5. But according to the remark of Gudius on this passage, the word *pycta* signifies the combatant conquered, or crowned. Eustathius is very particular on the etymology of this word, ad Iλ. Ψ. p. 1444. l. 2.

(2) Hom. Od. Θ. v. 246. and Eustath. ad Iλ. Ψ. p. 1444.

(3) Eust. ad Iλ. Ψ. v. 653. p. 1444.

(4) Mercurial, III. 9. who distinguishes the combat of the cestus from that of boxing; but I think he is mistaken.

(5) The combatants are armed with the cestus.

as soon as they engage, in Homer. *Il.* *Ψ.* v. 684. Apollon. Rhod. *II.* 50. Virgil. *Æneid.* v. 400. Val. Flacc. *IV.* 250. Stat. *Theb.* VI. 720.

(6) Apollon. *II.* 52. Val. Flacc. *IV.* 250. call the cestus—*crudis durata volumina tauris*. We find a description of this combat in Mercurial. *II.* 9. and in Zornius, *Biblioth. Antiq. Exerc.* p. 904.

(7) Virg. *Æneid.* V. 404. Stat. *Theb.* VI. 729.

(8) Theocrit. *XXII.* 3. and 80. Val. Flacc. *IV.* 253.

(9) Hom. *Il.* *Ψ.* v. 684. Apollon. Rhod. *II.* 52.

(10) Theocrit. *I.* c. and v. 80. He calls them *σπειρας βοειας*.

(11) Virg. *Æneid.* V. 437. Q. Smyrnæus, *IV.* 348. Theocrit. *XXII.* v. 120. Stat. *Theb.* VI. 767. Petau ad Themist. *Orat.* *IV.* p. 548.

(12) Lambert. *Bos. Exerc.* ad *I Cor.* ix. 27. and the authors he cites.

(13) Theocrit. *XXII.* p. 110. Anthol. *II.* *I.* Ep. 1. More particulars are to be found in Lambert *Bos*, l. c.

(14) Aristoph. *Vesp.* v. 1377. and Schol. *Pac.* 540. The learned commentators, ad *I Cor.* ix. 27. especially Lambert *Bos*.

(15) Philo de Sacrific. Abel et Cain, p. 103. Edit. Colon. Allobrog. 1613. Theocrit. *XXII.* 129.

(16) Mercurial. *II.* 9.

C H A P. XXI.

Of WRESTLING.

I. **T**HE exercise of wrestling, in Greek, *παλη*, was performed in the *xyftus*; i. e. under a (1) covered portico, where two (2) naked wrestlers, anointed with (3) oil, and rubbed over with (4) dust, their arms (5) intertwined, endeavoured to bring each other to the ground.

II. It was the (6) oldest of all the exercises.

III. The origin of this word is (7) uncertain. But it is most probably derived from *παλλειν*, to move; for the wrestler is in continual motion.

IV. In early times the combatant availed himself merely of his size and strength. It is said that Theseus was the first who improved this exercise into an (8) art.

V. (9) *Θλιβειν*, (10) *κατεχειν*, (11) *κατα-*

καλλειν, (12) ῥηξαι, were words applied to wrestling.

VI. He who brought his antagonist thrice to the ground, was the the complete (13) victor. Hence to conquer at this exercise was expressed by τριαξαι, and αποτριαξαι; and to be vanquished, by (14) αποτριαχθηναι.

VII. The conquered combatant publicly acknowledged his defeat with his voice, and by holding up his (15) finger.

VIII. There were two kinds of wrestling; one in which the combatants wrestled on their feet, and erect; and which was termed, (16) ὀρθοπαλη: another, in which they contended, rolling on the ground. This was called, (17) ανακλινοπαλη, volutaria.

IX. The pancratium comprised boxing and (18) wrestling.

NOTES

NOTES to CHAP. XXI.

(1) Hesych. and Suid. at the word, *Ξυσι*. Vitruv. v. 11. and Not. ad Sueton. August. 45.

(2) Virg. *Æneid*. III. 281. Stat. *Theb*. VI. 832. Ovid. *Met*. IX. 32. Lucian. *de Gymn*. p. 270. It was for this reason that Augustus prohibited women from being present at this combat. See Zeibich. *Athleta*. *Παραδοξος*, p. 131.

(3) Spanheim. ad Callim. p. 560. Ovid. *Heroid*. XIX. 11. Theocrit. *Idyll*. II. v. 51. Diog. Laert. Anacharf. Lucian. *de Gymn*. p. 270. This oil was called ceroma, *κηρωμα*. See Juvenal, VI. 246. III. 68. Martial. XI. 48. Plutarch seems to call the place where they wrestled by this name, in his treatise, *An Seni gerenda sit Resp*. But in *Sympos*. II. Probl. 4. p. 658. he means the oil. See Martial, VII. 31. Plin. XV. 4. XXVIII. 9.

(4) Ovid. *Met*. IX. 35. Stat. *Theb*. VI. 846. Lucian. *de Gymn*. p. 270. Hence, *ακονιτι νικᾶν* —To conquer with ease. Herodian. VIII. 6. Gell. V. 6. Martial, VII. 66. Epictet. *Enchir*. c. 35. This dust was taken from a conistenum, i. e. a place where it was kept. See Plutarch. *Sympos*. II. Probl. 4. p. 638. C. Vitruv. V. 11.

(5) Lucian. de Gymn. p. 270. Ovid. Met. IX. 57. Stat. Theb. VI. 859. Hom. Il. Ψ. 711. Plutarch. Sympof. II. Probl. 4. p. 638. F.

(6) Plutarch. l. c.

(7) Plutarch. Sympof. II. Probl. 4. p. 638.

(8) Pausan. Attic. c. XXXIX. p. 94.

(9) 2 Cor. iv. 8. Aristot. Rhet. I. 5. § 36.

(10) Aristot. l. c. To that St. Paul seems to allude, Rom vii. 6. The *μεσον εχειν* of Aristoph. alludes to the same. Nub. 1043. Lucian, de Gymnas. uses the words *συνεχειν*, and *αντιλαμβεσθαι*, p. 289.

(11) Hom. Il. Ψ. 727. Q. Smyrnæus, IV. 230. 2 Cor. iv. 9. See Spanheim. Julian. Orat. p. 262.

(12) See a passage of St. Chrysost. cited by Spanheim. l. c. and Hesych.

(13) Spanheim. Julian. Orat. I. p. 261. Cauba. ad Theocrit. Schol. ad Æschyl. Eumenid. v. 592.

(14) Suidas, Hesych. Pollux, Æschyl. Agamem. v. 179. Whence the victor was likewise styled, *τριακτηρ*. Æschyl. Agamem. 180.

(15) Græv. Præf. ad VI. Tom. Antiq. Lips. Saturn. II. 21. Hence the proverbial expression—*αιρε δακτυλον*—raise your finger—importing—own your defeat.

(16) It is likewise termed—*ορθια παλη*. See Mercurial. II. 8.

(17)

(17) Martial, XIV. 199.

(18) Aristot. Rhet. I. 5. § 36. Nicoph. Schol. in Synes. p. 426. Πανκρατιον συνθετον εκ πυγμαχης και παλης.—The pancratiū is, boxing and wrestling.—Plutarch. Sympot. II. qu. 4. p. 638. asserts the same. Lucian de Gymn. p. 272. expresses himself clearly on this particular—το δε παιειν αλληλους ορθοσαδην πανκρατιαζειν λεγομεν—To annoy each other erect is the pancratiān exercise. It appears by this passage of Lucian, that the pancratiū was, erect wrestling and boxing. However, it is very probable that the two kinds of wrestling were included in the pancratiū; though Potter is of a different opinion. This subject is particularly discussed by Zeibichius, Athleta, παραδοξος, p. 22. and 155. The words πανκρατιασης and πενταθλος, have not then the same signification, though they are confounded by many critics, and among the rest, by Casaubon, and Polyb. pag. 907. where πανκρατιασης is translated by the Latin word, quinquertio. See Gell. XIII. 27. See also, Plutarch, Quæst. Roman. II. 4. and Quintil. Instit. Orat. II. p. 9.

C H A P. XXII.

Of the four solemn GAMES of GREECE.

I. **T**HERE were four solemn games in Greece, consecrated by religion, and on that account called (1) *αγῶνες ἱεροί*. They were, the Olympic, the Pythian, the Isthmian, and the Nemean games, which only differed from each other by the places in which they were (2) celebrated.

II. The Olympic games were celebrated in honour of (3) Olympian Jupiter, at Olympia, a city of (4) Elis, from which they took their name.

III. Their origin is attributed to (5) Hercules, one of the (6) Idæi Dactyli.

IV. They returned every (7) five years, and lasted (8) five days.

V. These games were omitted a short time after their first institution, but were afterwards

afterwards renewed by (9) Iphitus; and from the time when he restored them, the Greeks counted the first (10) Olympiad.

VI. The people of (11) Pisa, or (12) Elis, had the care of these games; but commonly the (13) Elèans.

VII. There were public officers appointed to conduct the games, and to seize those who should disturb the celebration of them. They were called *αλυται* by the Eleans, among whom they exercised the same function with that of the *ῥαβδαχοι*, lictors, in the other states (14) of Greece. The chief of these Alutæ was called (15) *αλυταρχης*.

VIII. In the more ancient times, women were not permitted to see these (16) games. But afterwards there were even female combatants; and history mentions some women who gained the (17) prize.

IX. He who chose to be a competitor at these games, and gave in his (18) name, was to prepare himself (19) ten months beforehand. Nine months were employed
in

in the easier exercises; but during the tenth month he inured himself to labour and fatigue, and practised (20) regular combats.

X. People branded with any infamy, or their friends, or relations, were not allowed to combat at these (21) games.

XI. The matches at these combats were determined by lots in the following manner. A certain number of balls were put into a silver vase, termed (22) *Καλπις*, on each of which a letter of the alphabet was written. They who drew the same letter were to be antagonists to each other. If the number of combatants was unequal, he who drew the odd ball was to contend, the last, with the conqueror; and he was, for that reason, styled (23) *εφεδρῶς*.

XII. Besides the games we have mentioned, boxing, running, &c.—there were others—(24) horse-racing, and (25) chariot-racing; (26) *ἵππων κελητῶν*, (27) *απηνης*, (28) *καλπις*, (29) *συνωριδῶς*, &c.

XIII. There were likewise mental as well as corporeal contests at these games. The prize of (30) eloquence, of (31) poetry, and the other fine (32) arts was disputed.

XIV. The prize of the victor in each of these combats was a wreath of wild olive, termed in Greek, (33) *κοτινὸν*.

XV. A prize of small value was chosen that the combatants might be only animated with courage and glory, and not stimulated with the sordid hope of (34) gain.

XVI. In fact, the glory of the conquerors was inestimable and (35) immortal. Statues were erected to them at Olympia, in the wood consecrated to (36) Jupiter. They were likewise conducted in triumph to their country, on a (37) car drawn by four horses.

XVII. These solemn games not only drew together (38) all Greece, but likewise foreign nations, who resorted to them in crowds,

crowds, from the extremities of Egypt, from Libya, Sicily, and other (39) countries.

NOTES to CHAP. XXII.

(1) See Epigramma Archiæ in Anthol. I. 1. Pollux, III. 30. 153. is very clear on this subject. Pindar. Nem. Od. 2. v. 5. They are also called *ιερα αεθλα*. Pindar. Olymp. Od. 8. v. 84. and Od. 13. v. 20. Hence they who gained the victory in these combats were styled *Hieronica*. Suet. Nerv. c. 24. and 25. These same combats are likewise called *σεφανιται αγωνες*. Lycurg. Adv. Leocrat. p. 138. Xenoph. Memorab. III. 7. p. 129.

(2) See Schol. Græc. Brodæus, ad Anthol. l. 1. c. 1. Epigram. 1. Thom. Magist. (Prolog. ad Pind.) de Vitâ Pindari.

(3) Pindar. Olymp. Od. 2. v. 22. Od. 3. v. 30. Stephens, at the word, *Ολυμπια*. Lucian. Icaromen. p. 205.

(4) Strabo, VIII. p. 244. Xenoph. Hist. Græc. VII.

(5) Plut. Thef. p. 11. E. Pind. Nem. Od. XI. v. 34. Stat. Theb. VI. 5.

(6) Strabo, VIII. p. 245. Aliis auctorem horum ludorum facientibus Herculem, unum ex Idæis

Idæis Daëtylis. Diod. Sic. V. 64. p. 333. Pausan. Eliac. VI. p. 391. Consult, on these Idæi Daëtyli, Strabo. l. X. p. 326. Pollux, II. 4. Segm. 156. Diod. Sic. V. 64. p. 333.

(7) Tzetz. Chiliad. Hist. I. 21. Suid. Ολυμπιζ.

(8) From the eleventh to the fifteenth of the month *Εκατομβαιων*. See Schmid. ad Pind. Proleg. in Olymp. p. 8. A.

(9) Plut. Lycurg. p. 39. Pausan. Eliac. Prior. IV. p. 383. and c. VIII. p. 394. Solin. Polyb. c. 2.

(10) Pausan. Eliac. Prior. c. VIII. p. 394. Solin. l. c.

(11) Strabo, VIII. p. 245. l. 25.

(12) Strabo, l. c. l. 8.

(13) Strabo, l. c. l. 27. Periz. ad Ælian. V. H. X. 1.

(14) Etymol. M. at the word *Αλυταρχης*.

(15) Etymol. l. c. Pasch. de Coron. VI. 11. p. 732. See Cujac. Obs. II. 13.

(16) Pausan. Eliac. Prior. XXIV. p. 441. Schol. Pindar. Procem. Olymp. 7. Ælian. V. H. X. 1. and the authors cited by his commentators at that passage.

(17) Pausan. Lacon. VIII. p. 222.

(18) The names of the candidates were registered by the Hellanodici. These Hellanodici were the judges of the combats. *Οἱ κριταὶ οἱ καθήμενοι*

καθημένοι εἰς τὰς ἀγῶνας. Hesych. See Zeibich. Athleta, παραδοξῶς, c. V. § 5. Periz. Ælian. V. H. IX. 31. and X. 1. Paschal. de Coron. VI. 10. p. 367.

(19) Pausan. Eliac. Prior. c. XXIV. p. 441. Zeibich. Athleta, παραδοξῶς, VII. § 1. p. 162.

(20) Epictet. c. XXXV. et ad h. l. Wolf. Casaub. and the authors cited by Paschal. de Coron. VI. 6. p. 354.

(21) Xenoph. de Rep. Lacedæm. Philostr. Apollon. V. c. 43. p. 227.

(22) This vase may be termed in Latin, urna.

(23) Lucian. Hermot. p. 535. uses the word, ἰπποδρεμεῖν. Aristoph. Ran. V. 804. has the word, ἰπποδῶς, which, by his interpreter is translated, tertarius. See Spanheim. Callim. pag. 419. Spanheim. ad Aristoph. Ran. d. l.

(24) Ἰπποδρομία, or ἀγὼν ἰπποδρομίας. Pausan. V. c. 8. p. 393.—where it is said that this contest was introduced by Iolaüs.

(25) Paus. Eliac. Prior. c. VIII. p. 394. where we find that Pagondas the Theban gained the prize at horse-racing.

(26) Plut. Alex. Mag. p. 666. A. Ἰπποὶς χειλῆτες, were horses managed by a single horseman. Pausan. Eliac. Prior. c. VIII. p. 394. Gell. X. p. 25.

(27) Paus. Eliac. Prior. c. IX. p. 395. Ἀππὴν was a sort of car drawn by two mules. Hence Homer,

Homer, *Od. Z. v. 72.* calls this car ἀμαξάν ἡμιονεῖον—currum mulinum.—And the contest itself is styled by Pollux, ἀγωνισμα ἀπηνητον. *VII. 30. 186.* See Kuhn. and Hemsterhus. *ad h. l.*

(28) *Pauf. Eliac. Prior. IX. p. 395.* Pollux, *VII. 33. Segm. 186.* informs us, that the contest with saddled horses was termed καλπη.

(29) *Pauf. Eliac. Prior. c. VIII. p. 395.* We are told by the Schol. *Aristoph. ad Nub. v. 15.* that a car drawn by four horses was called Συνωρίς.

(30) *Isocrates* spoke his panegyric at the Olympic games, which was a work of ten years. *Philostr. Vit. Sophist. I. 17. p. 505.* *Georgias* the Leontine gave likewise a fine specimen of his eloquence at the same games. *Pausan. Eliac. Post. XVII. p. 495.* For these games the Sophists composed those discourses which were called *Επιδείξεις*, Specimina—They were likewise intitled—Olympic discourses—*Ολυμπικοί λόγοι*—See *Cresollus*, *III. 6.*

(31) *Ælian. V. H. II. 8.* says, that in the ninety-first Olympiad, *Xenocles* disputed tragical merit with *Euripides*, and conquered him. *Philostr. in Apollod. IV. p. 163.* says that hero defeated his antagonists in the same kind of contest: but *Apollonius*, *ibid. v. 7.* seems to deny that the palm of tragedy was ever contended for at the Olympic games.

(32) The prize of history was likewise disputed.

ed. Thucydides. when a boy, heard Herodotus read his history at the Olympic games. Suidas, at the work, Θουκυδιδης.

(33) Anthol. l. i. c. i. Epigr. i. Aristoph. Plat. V. 586. where the dispute on this point is mentioned—Some insisted that the Olympic crown was of wild olive; others, that it was *ελαια καλλιςεφανω*, of the beautiful or cultivated olive. See Hemsterhus. and the authors he cites.

(34) Lucian. de Gymn. p. 273. This reason is there given by Solon, in his defence of the Gymnasium of the Greeks against the objections of Anacharsis.

(35) Cic. Tusc. Quæst. I. 46. II. 17. Orat. pro Flacco, c. 13. says, that the Olympic victories were more glorious than the Roman triumphs. Lucian de Gymnas. p. 273. makes Solon say, that the conqueror is equal to the Gods—*ισοθεον*. See Nepos, in Præfat. Horat. Od. I. i. v. 6. Pindar. Olymp. Od. I. Stroph. Δ. v. 16. 17.

(36) Consult, on these statues erected to the conquerors, Lucian, pro Imaginibus, p. 20. and on Jupiter's wood, called *αλτις*, Schmid. ad Pindar. Olymp. Od. X. Stroph. Γ. v. 5. p. 271. Pausan. Eliac. Prior. X. p. 397.

(37) Vitruv. in Præfat. l. IX. de Architect. The conquerors had likewise a great many privileges,

vileges, a detail of which is given us by Paschal, de Coron. VI. 6. 7. and 8. Yet Agefilaus, in Plutarch. Apophth. Lacon. p. 212. thinks the object of these combats was rather gain than glory.

(38) Lucian. de Gymn. p. 274. Diod. Sic. IV. c. 55. p. 256. Hence was given to these games the name *παληστρική*.

(39) This is evident; for we find Egyptians and inhabitants of Greece and Sicily among the Olympic conquerors, of whom Laur. Rhodemann. has added a list to the Chronology of Diod. Sic. See Schmid. Prolegom. ad Pindar. Thus Hiero, king of Syracuse in Sicily was conqueror in the seventy-third Olympiad, as we see in Pindar, Olymp. See Pausan. Eliac. Prior. VIII. p. 394. Hence Pindar styles Olympia, *παλαιοῦ χάρα*. Olymp. Od. VI. Epod. Γ. v. 14. See Palmer. Exercit. in Auct. Græc. p. 553. et ad Lucian. Hermotim. p. 590.

C H A P. XXIII.

Of the PYTHIAN GAMES.

I. **T**HE Pythian games were celebrated in honour of (1) Pythian Apollo, at (2) Delphi, a city which was likewise called (3) Πυθω, from which name these games had their appellation.

II. In early times these games were celebrated every (4) nine years; and that period was called, *εννεατηρίς*; because they returned at the ninth year, after the complete revolution of eight years.

III. They were afterwards celebrated every five years; and that period was called (5) *πεντεατηρίς*. With this change these games were renewed by the (6) Amphictyons, after they had been omitted for some time.

IV. The same Amphictyons added the contest of the (7) flute to that of the lyre, which had been appointed in ancient times.

V.

V. In the contest of the flute they played the (8) Pythian *nome*, in memory of Apollo's victory over the serpent (9) Python. This mode had five parts, (10) ανακρυσίς, αμπειρά, κατακελευσμός, ιαμβοί και δακτυλοί, συριγμός. According to some antiquarians it had six, πείρα, ιαμβός, δακτύλος, κρητικός, μητρώς, (11) συριγμός.

VI. Sometimes they danced to the sound of the lyre, and the dance was divided into five parts, termed, (12) πείρα, κατακελευσμός, ιαμβικός, σπονδαίος, καταχορευσίς.

VII. The combats at the Pythian were the same with those at the (13) Olympic games. Horse-races and chariot-races made a (14) part of the former as well as of the latter. At the Pythian games there were likewise prizes for (15) intellectual merit.

VIII. These games were celebrated on the sixth day of the month called Βυσίος by the Delphians, and (16) Θαργηλιών by the Athenians; part of which month fell in April, and part of it in May.

IX. The prize at these games, we are told, when musical excellence was only disputed, was of (17) silver or gold. But when the Gymnastic combats were added, a (18) crown of laurel was made the prize, a branch of (19) palm, of (20) beech, (21) or some fruits.

NOTES to CHAP. XXIII.

(1) They were instituted by Apollo himself, according to Ovid, *Met.* I. 445.—or, by Diomedes, in honour of Apollo, as Pausanias asserts. *Corinth.* c. XXXII. p. 186. *Clem. Alex. Exhort. ad Græc.* calls these games *πανηγυριον ὀφειας*. p. 21. C.

(2) Plutarch. *Περὶ Φυγης*. p. 604. C. In *Demetr.* p. 908. They were also celebrated at Athens and other places. See Spanheim. *Callim.* p. 318.

(3) Pausan. *Phocic.* c. VI. p. 812. *Callim. Hymn. in Apollin.* v. 100. See Schmid. *Prolegom. in Pindar. Pyth.* and Pindar himself, *Olymp. Od.* XII. *Epod.* v. 8. The prizes were contended for in a plain of the Chiræan or Cirrhæan field, near the city of Delphi. *Pind. Pyth.*

Pyth. Od. VI. Antistr. A. v. 8. 9. and Od. X. Epod. A. v. 3. 4. See Spanheim. Callim. H. in Del. v. 178. p. 437.

(4) Plutarch. Quæst. Græc. p. 293. B. C. Schmid. in Prolegom. ad Pind. Pyth. p. 4.

(5) Schmid. in Proleg. ad Pind. Pyth. p. 4.

(6) Pausan. Eliac. Post. XIV. Strabo, IX. p. 290. and 288. The Amphictyons constituted the general assembly of Greece. Cic. de Invent. II. 23. That assembly decided on public affairs of great importance. Tacit. Ann. IV. 14. Livy styles it, Conventus Pyliacus, XXXIII. V. Strabo gives a particular account of it, IX. p. 289. See Harpocrat. at the word. Van Dale, Diff. VI. Schmid. in Proleg. ad Pindar. Pyth. and Pausan. Phocic. VIII. p. 815.

(7) Strabo, IX. p. 290. Pausan. Phocic. VII. p. 813. Plutarch. Sympot. V. Probl. 2. p. 674. Schmid. Proleg. ad Pind. Pyth. p. 7.

(8) i. e. Modum Pythicum.

(9) Strabo, IX. p. 290. Pollux, IV. 10. 84.

(10) These are the parts of the Pythian nome, enumerated and explained by Strabo, IX. p. 290. only he has the word, *σπειγγες*, instead of *σπειγμα*. In all these parts they celebrated the victory gained by Apollo over the serpent Python.

(11) This enumeration of the parts of the Pythian nome are to be found in the *Ἱεροθεσία Πυθίου*

θῆν, prefixed to the Pyth. of Pindar. Pollux's are very different from these two divisions. Franç. Louisian. Parerg. II. c. XI. shows that Ovid alludes to this division of the Pythian nome, Met. I. 438.

(12) Pollux, IV. 10. 84. treats these five parts as divisions of the mode relating only to the flute; he makes no mention of the dance to the lyre. Scaliger. Poetic. I. 23. is the only author who speaks of this dance. Pollux, it is true, mentions a dance to the sound of the flute; but the five parts enumerated by our author seem rather to relate to the song than the dance.

(13) Pausan. Phocic. c. VII. p. 814. Schol. Pind. Proleg. ad Pyth.

(14) Pausan. l. c. Schol. Pind. l. c.

(15) Plutar. Sympot. V. Probl. 2. p. 674. Plin. VII. 37. says, that Apollodorus distinguished himself at these games, by his skill in grammar, and that he received great honours from the Amphictyons.

(16) Schmid. Proleg. ad Pyth. p. 12. See Plutarch. Sympot. VIII. 1. p. 717. and Quæst. Græc. p. 292.

(17) This is not indisputably evinced. Schmid. Proleg. ad Pyth. asserts it, but does not prove it. Paschal. de Coron. VI. 25. p. 431. grounds his affirmation on two passages of Pindar, in which these crowns are called, *fulgidæ*. Od. II. Stroph.

A.

A. v. 10. and Od. III. Stroph. A. v. 8. but those passages are not decisive. Pausan. Phocic. VII. p. 814. says, that in the latter Pythian games, prizes of any value were abolished, and that, instead of them, the conquerors were rewarded with wreaths. And afterwards he speaks of a brazen tripod which Echembrotos won at the games of the Amphictyons.

(18) Pausan. l. c. VII. 815. Ælian. V. H. III. 1.

(19) Plut. Sympot. VIII. Probl. 4. p. 723. See Palmer. ad Lucian. Gymnas. p. 272. and Exercit. p. 549.

(20) Ovid. Met. I. 449. Periz. ad Ælian. V. H. III. 1.

(21) Lucian. de Gymn. p. 272. and Palmer. ad h. l.

C H A P. XXIV.

Of the N E M E A N G A M E S.

I. **T**HIS appellation is taken from (1) Nemea, a city and sacred wood of (2) Argia, situated between Cleonæ and (3) Phlius.

II. These games were tricterical, i. e. they were celebrated every (4) three years, on the twelfth day of the month called (5) Πανεμῆς by the Corinthians, and (6) Boeodromion by the Athenians.

III. At these games (7) funeral honours were paid to the memory of (8) Opheltes, named likewise (9) Archemorus, to whom they were at first consecrated. But Hercules afterwards consecrated them to (10) Nemean Jupiter.

IV. There were likewise at these games contests of every kind, Gymnical, and (11) Equestrian.

V.

V. The presidents of these games were chosen from Corinth, Argi, and (12) Cleonæ.

VI. The prize was at first a wreath of (13) olive, afterwards (14) one of parsley.

NOTES to CHAP. XXIV.

(1) Pausan. Corinth. XV. p. 144. and Schol. ad Pind. Nem. in Prolog.

(2) Strabo, VIII. p. 260.

(3) Id. l. c. and Plin. VI. 6.

(4) Schmid. in Proleg. ad Nem. p. 4. 5.

(5) Schol. Pindar. quartâ Hypoth. Nem.

(6) That the month Πανεμῖς was the same with the Boedromion of the Athenians is proved by a letter of Philip, Demosth. de Coron. But as the month Boedromion answers to our month of August, (Van Dale, Diff. VIII. Antiq. p. 595.) and as Pausanias, Corinth. XV. p. 144. says, that the Nemean festival was celebrated in winter, a difficulty arises of which I should wish to see the solution.

(7) Hence they were called ἀγῶν ἐπιταφίῳ. Schol. Pind. Proleg.

(8) Apollod. III. 6. § 4. p. 175. Ælian is not of this opinion. V. H. IV. 5. See Periz. Not. in h. l.

(9)

(9) See Schol. ad Pind. Argum. Nemeor.

(10) That these games were consecrated to Nemean Jupiter is proved from Pindar. Nem. Od. III. Stroph. Δ. v. 4. and Schol. ad h. l. But the Scholiast ad Nem. Hypoth. 5. adds, that Hercules, after he had slain the Nemean lion, made many changes in these games, and consecrated them to Jupiter.

(11) Pausan. Eliac. Post. XVI. p. 491. Corinth. XV. p. 144. Schol. Nem. Pind. Hypoth. 2. Pind. Od. 5. Nem. Stroph. A. v. 9.

(12) Schol. Pindar. in Hypoth. 3. ad Nem.

(13) Schol. Pind. l. c.

(14) Pausan. Arcad. c. 48. p. 697. Lucian. Gymn. 272. Plin. XIX. 18. Schol. ad Pind. Isthm. Od. II. Epod. A. v. 7. Paschal, de Coron. VI. 26. p. 435. inquires into the causes why the conquerors at the Nemean games were crowned with parsley.

C H A P. XXV.

Of the ISTHMIAN GAMES.

I. **T**HE Isthmian games were celebrated in the Isthmus of Corinth, (from which they took their name), at the temple of Isthmian Neptune, surrounded with a thick forest of (1) pine.

II. They were at first instituted in honour of Palemon or of (2) Melicerta : but the celebration of them was omitted for some time. They were renewed, improved, and dedicated to Neptune by (3) Theseus.

III. The Eleans were the only people of Greece who were admitted to these (4) games.

IV. These games were trieterical, i. e. they were celebrated every (5) three years; though some authors say, every (6) five, or every four years.

V.

V. The combats at these games were of every kind, as at the other (7) sacred games.

VI. The prize was at first a crown of (8) pine, afterwards of dry (9) parsley; and at length the crown of pine was (10) resumed.

VII. The presidents of these games were at first Corinthians; afterwards, inhabitants of (11) Sicyon.

VIII. These games were held in great (12) veneration on account of the (13) religion by which they were consecrated, and on account of their (14) antiquity.

NOTES to CHAP. XXV.

(1) Strabo, VIII. p. 262. Pausan. Corinth. I. II. p. 111.

(2) Pausan. Attic. c. XLIV. p. 108. Schol. Aristoph. Vesp. p. 1404. Ovid. Met. IV. p. 531.

(3)

(3) Plutar. Thes. p. 11. Schol. Aristoph. ad Equ. v. 606.

(4) Pausan. Eliac. II. III. p. 458. and XLVI. p. 491. He gives the reason for this exclusion of the other states. Eliac. I. II. p. 378.

(5) Pind. Nem. Od. VI. Epod. B. v. 6. and Schol. ad h. l.

(6) Plin. IV. 5. Solin. c. 13. Aufon. Idyll. 25. Paschal, de Coron. VI. 27. infers from Xenophon, Hist. Græc. IV. p. m. 410. that these games were celebrated every year.

(7) This is proved by a passage of Diogenes in Dion. Chrysostom.—De Isthm. Orat. 9.—Ego multos vici præclaros antagonistas, non cujusmodi sunt ista mancipia quæ hîc (in ludis Isthmicis) quidem luctâ, disco, cursu vincunt; sed longè acriores, paupertatem, &c.

(8) Pausan. Arcad. c. XLVIII. p. 669. Lucian. de Gymnas. p. 272. Plin. XV. 10.

(9) Pindar, Olymp. Od. XIII. Antistroph. B. v. 1. Hence he gives parsley the epithet, Corinthia. Nem. Od. IV. Antistr. Δ. v. 13. See, de Apio Sicco.—Schol. ad Pind. Isthm. Od. 2. Epod. A. v. 7. Laur. Beger. in Examine dubior. quorund. p. 9. Diædor, Sic. XVI. 80. p. 470. Schmid. Comment. ad Pind. Olymp. p. 312.

(10) Plut. Sympot. V. Probl. 3. p. 676.

(11) Pausan. Corinth. c. 2. p. 114.

(12)

(12) They were continued even after the destruction of Corinth, Pausan. Corinth. c. II. p. 114.

(13) They were consecrated to Neptune, as we have already observed.

(14) The Scholiast of Pindar asserts that the Isthmian were much more recent than the Pythian games. But Schmid evidently proves the contrary. Proleg. in Isthm. p. 4.

CHAP.

C H A P. XXVI.

Of T I M E.

I. **A**S, in the description of the festivals, and sacred games of the Greeks, we have often had occasion to distinguish months and days, it will be proper, before we treat of their civil government, to explain their manner of dividing time.

II. It was divided into years, months, and (1) days.

III. The Athenians began their ancient year after the (2) winter solstice, and their year, as it was afterwards settled, with the first new moon after the (3) summer solstice.

IV. Their year had twelve months, consisting of thirty and twenty-nine days alternately; the months of thirty days always (4) preceding those of twenty-nine. The former were termed πληρεις, and δεκαφθινοί.

καρῆνοι. The latter, κοιλοι, and (5) εναφθινοι.

V. These are their names:

1. The month of *Hecatombaion*, of thirty days, began with the new moon after the (6) summer-solstice, and corresponded with the latter half of our month of June, and the former half of our month of July. It took its name, Hecatombaion, from the (7) hecatombs which were then sacrificed.

2. The month *Metageitnion*, of twenty-nine days, so called from metageitnia, sacrifices which were then offered to (8) Apollo.

3. The month *Boedromion*, of thirty days, owes its name to the festival, (9) Boedromia.

4. The month (10) Maimacterion.

5. ——— (11) Pyanepsion.

6. ——— (12) Anthesterion.

7. ——— (13) Poseideon.

8. ——— (14) Gemelion.

9. ——— (15) Elaphebolion.

10. The month (16) Munychion.

11. ——— (17) Targhelion.

12. ——— (18) Scirophorion.

VI. The month was divided into three (19) decades; the first of which was called the decade of the (20) beginning; the second the decade of the middle; and the third, the (21) decade of the end.

VII. The first day of the first decade was termed (22) *νεομηνια*, the second, *δευτερα ισαμενυ*, the third, *τριτη ισαμενυ*.

VIII. The first day of the second decade was called, (23) *πρωτη μεσενυ*, or (24) *πρωτη επι δεκα*, the second *δευτερα μεσενυ*, or, *δευτερα επι δεκα*, &c.

IX. The first day of the third decade was called, (25) *πρωτη επ' εικαδι*; the second, (25) *δευτερα επ' εικαδι*, &c.

X. They likewise counted their days by inversion—(26) *φθινοντ δεκατη*—*φθινοντ εννατη*—and so of the rest, to the last, to which Solon gave the appellation of (27) *ενη και νεα*—The old, and the new, because one part of that day belonged to the old,

N

and

and the other to the new, moon. But after the time of Demetrius Poliorcetes, the last day of the month was termed, from his name, (28) Δημητριάς.

NOTES to CHAP. XXVI.

(1) See Diog. Laert. I. in Vit. Cleob. Sect. 91. Ænigm. Cleobul.

(2) See Scalig. Canon. Isagog. III. p. 224. and Fabric. Monolog. p. 50.

(3) So we are informed by Plato, de Leg. VI. See Scalig. Canon. Isagog. III. p. 224. Salmas. Exercit. Plin. p. 315.

(4) See Theod. Gaza, *περί μηνων*; chapter, *περί Ἑρμηνείας των μηνων*, p. m. 115.

(5) See Gaza, l. c. chapter—*Πως αριθμῆτεον τας τε μηνῶν ημερας*, p. m. 136. Gyraldus de Annis et Mensibus. p. 585. Censorin. de Die natali, c. XX.

(6) See Salmas. Exerc. Plin. p. 315. Scalig. de Emend. Temp. I. p. 28.

(7) Harpocrat. at the word, *Εκατομῆκιον*.

(8) Harpocrat. at the word, *Μεταλείτων*. Plutarch. de Exilio, p. 601. B.

(9) Harpocrat. at the word, *Βονδρομα*. Plutarch. Thes. p. 12. F.

(10)

(10) See Harpocrat. at this word. He derives it from Jupiter Maimactès, i. e. impetuous; because this month is commonly rainy and boisterous. Harpocraton makes it the fifth month of the year, and Gaza the fourth.

(11) Harpocrat. at the word, Πυανεψίων.

(12) Harpocraton makes it the eighth month, and gives, at this word, its etymology. Our author follows Gaza; but Petau, and others, are of Harpocraton's opinion.

(13) According to Gaza, it is the seventh: but Harpocraton makes it the sixth, with whom Petau and Scaliger agree.

(14) So called from Gamèlia, sacrifices in honour of Juno, who presides over marriage. See Hesych. at this word.

(15) From the Elaphebolia, a festival celebrated in this month. See Gyrard. de Mensibus, p. 575.

(16) From the Mynychia, sacrifices in honour of Diana. See Harpocrat. at this word.

(17) See Harpocrat. at this word. Periz. ad Ælian. II. 25.

(18) See Harpocrat. at the word, Σκίρον.

(19) See Pollux, I. 7. 63. Theod. Gaza, *περί μηνων*, p. 134. Periz. ad Ælian. V. H. 25. Kust. ad Aristoph. Nub. v. 1129.

(20) Μηνος *ισαμεν*—*ισασθαι*, here, signifies, exoriri. Homer uses it in this sense, *Od. E. v. 162.*

(21) Φθινοῦτο—See the authors already cited, l. c.

(22) The Schol. Aristoph. ad Nub. v. 1132. makes *νεμνηα*, synonymous with *ἐνη καὶ νεα*.—but he is wrong. See Spanheim. ad h. l.

(23) Pollux, I. 7. 63.

(24) Schol. Aristoph. ad Nub. v. 1129.

(25) Pollux, I. 7. 63.

(26) Schol. Aristoph. ad Nub. v. 1129.

(27) Plutarch. in Solon, p. 92. Diog. Laert. I. 57.

(28) Plutarch. Demetr. p. 894. B. Schol. Aristoph. ad Nub. v. 1129.

PART II.

Of the CIVIL GOVERNMENT.

CHAP. I.

Of the REGAL AUTHORITY.

I. **M**OST of the Grecian states were at first governed by (1) kings, who were chosen by the (2) people, to decide private (3) quarrels, and to exercise a power which was limited by (4) laws. They commanded the (5) armies in time of war, and presided over the (6) worship of the Gods, &c. &c.

II. This royalty was (7) hereditary.

III. Yet the son did not always succeed the father. If the vices of the heir to the

crown had rendered him (8) odious to the people, or if the oracle had commanded them to choose another (9) king, he was deprived of the right of succession.

IV. The veneration, however, which they had for their kings differed little from divine (10) homage; for they imagined that they held their sovereignty by the (11) appointment of Jupiter.

V. The chief ensign of majesty was the sceptre—(12) *σκηπτρον*, termed also, (13) *ῥαβδος*, and by the poets, (14) *δοῦ*. In ancient times it was only the (15) branch of a tree, sometimes adorned with (16) studs of gold. The top of the sceptre was ornamented with some figure, commonly with that of an eagle, the emblem of Jupiter's dominion, to whom that (17) bird was consecrated.

NOTES to CHAP. I.

(1) Aristoph. Polit. I. 2. Dionys. Halic. Archæol. p. 336. I. 46. Pausan. Bæot. I. p. 712.

(2)

(2) Aristot. Polit. III. 14. Thucyd. I. 9. says that Atreus ascended the throne of Mycenæ, by the choice of the people—Βυλομενων των Μυκηναίων.

(3) Hence Homer styles kings, Δικασπολος—Judices. Il. V. 238. and in another place, Θειμιστοπος—In justitiâ occupatos. See Spanheim. ad Callim. v. 3. and Dionys. Halicarn.—Archæol. V. p. 337. Hesiod. ©. 85. and Le Clerc, ad h. l.

(4) Thucyd. I. 13. says, that the power of kings was circumscribed by fixed and invariable laws—as he is explained by Lamb. Bos. Obs. Crit. c. III. See Dion. Halicarn. Archæol. V. p. 337. Spanheim. ad Julian Orat. I. p. 127. Periz, ad Ælian. V. H. II. 20.

(5) Aristot. Polit. III. 14.

(6) Aristot. l. c. Hence, after the abolition of royalty, there remained in many states of Greece, kings of the sacrifices.

(7) Thucyd. I. l. c. 13. calls it Βασιλειαν πατρικην—i. e. according to the interpretation of the Scholiast—απο των πατερων παραλαμθανομενην, κατα διαδοχην γενεας—Succeeded to, on the death of the fathers, according to the order of birth. See Aristoph. Polit. III. 14.

(8) We have instances of this exclusion in the sons of Temenas, who were not allowed to succeed their father on account of the parricide

with which they were polluted. See Apollod. II. 8. § 5. p. 145.

(9) Eustath. ad Od. Γ. v. 215. p. 122.

(10) Homer calls them, Ἀρχιθεοί—Διογενεῖς—
Διῖ Φίλοι—Διοτρεφεῖς—and even—Θεοί. See Hom. Iλ. K. 33. Hesiod. Θ. 80.

(11) Hom. Iλ. A. 279. B. 205. I. 98. Callim. H. in Jov. v. 79. and Spanheim. ad h. l.

(12) Eustath. ad Iλ. A. v. 15. p. 19. l. 15. Hence kings are often styled, Σκηπτεχοί, as in Homer, Iλ. A. 279.

(13) In the Etymolog. the word, Sceptrum, is interpreted by βασιλικὴν ῥαβδόν.

(14) Pausan. Bæot. c. XL. p. 795. Eurip. Hecub. v. 9. Hippol. 975. Justin. XLIII. 3.

(15) Hom. Iλ. A. 235. Virg. Æneid. XII. 210.

(16) Hom. Iλ. A. 246.

(17) Aristoph. Av. v. 510. and Schol. ad h. l.

(18) Schol. Aristoph. ad Av. v. 1354.

C H A P. II.

Of the A T H E N I A N S T A T E under
its K I N G S.

I. **T**HE form of government at Athens was often changed. That state experienced the (1) different effects of royalty, tyranny, aristocracy, and democracy.

II. In its remotest period it was governed by kings, the first of whom was (2) Cecrops the Egyptian. It is indeed asserted, that Ogyges was the most ancient king of (3) Attica; but the (4) time of Cecrops is the highest date of Athenian history and chronology.

III. After him there was a succession of (5) sixteen kings at Athens: Erectheus, the Sixth, was (6) very famous. Theseus, the Tenth, enlarged and adorned the city; and was, on that account, honoured with
the

the title of the second founder of Athens. He incorporated with their fellow-citizens the Athenians, who were before dispersed in (7) towns and villages.

IV. He divided the people into three classes—the nobles—the labourers—and the (8) artizans.

V. Theseus, in this division of the Athenians, seems to have followed the plan of the republic of Egypt; where the people were likewise divided into (9) three classes.

VI. The seventeenth and last king of the Athenians was (10) Codrus, the son of (11) Melanthus, who, in his war with the Dorians, deliberately forfeited his life for the (12) safety of the state.

NOTES to CHAP. II.

(1) See Ælian. V. H. V. c. 13. Strabo, IX. p. 874.

(2) See the Oxford Marbles, p. 2. Apollod. III. 13. p. 221. styles Cecrops, *Αὐτοχθὼν*; but
8 Th.

Th. Gale, ad h. l. p. 85. proves that he was an Egyptian. See Euseb. Chronic. p. 26.

(3) The authors of most credit who make Ogyges king of Attica, are, Eusebius, Chron. p. 24. Cedrenus, and Paul Orosius, whose passages relating to that point are cited by Scaliger, ad Euseb. p. 20. But Pausan. Bæot. c. V. p. 719. Varro, de R. R. III. 1. and others, assert that he was king of Thebes, and not of Attica. The poets only apply the epithet Ogygius to what relates to Thebes, or to any thing extremely ancient. See Barth. ad Stat. Theb. V. v. 518. p. 251. Burman. Met. Ovid. III. 7:3. and Spanheim. ad Callim. p. 8.

(4) Eusebius and the Oxford Marbles begin with him.—Hence, Socrates, speaking of the remotest ancestors of the Athenians, goes no higher than the time of Cecrops. Xenoph. Memorab. III. 5. § 9.

(5) We find their names on the Oxford Marbles; but more completely, in Eusebius Chron.

(6) He was famous chiefly for two things. 1° For his having entertained Ceres. See Stephens, at the word, Ερεχθια.—2° Because the art of agriculture was invented in his reign. There were yet other causes of his celebrity, of which we find a detail in Diod. Sic. I. 49. p. 25. and in Periz. ad Ælian. V. H. V. 13. See Justin. II. 6. Cic. pro Sext. c. XXI. Cels. Ernest. ad

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ad Xenoph. *Ἀπομν.* III. 5. § 10.

(7) Thucyd. II. 15. Diod. Sic. IV. p. 264.
Strabo, IX. p. 275. Plut. Thes. p. 1. and 10.
Cic. de Leg. II. 2. Valer. Max. V. 3.

(8) See Plutarch, Thes. p. 11. C. D.

(9) Diod. Sic. I. 28. p. 25.

(10) Vell. Paterc. I. 2. Justin. II. 1.

(11) Pausan. Attic. c. XIX. p. 45. Conon.
Narrat. 39.

(12) Euseb. Chron. p. 33. Pausan. Achaic.
25. p. 588. Justin. II. 6. Val. Max. V. 6. 1.
Extern. Polyæn. I. 18. p. 36.

CHAP.

C H A P. III.

Of the A T H E N I A N S T A T E under
the A R C H O N S.

I. **C**ODRUS was the last of the (1) A-thenian kings. After his death, the state was governed by (2) perpetual archons instead of kings.

II. They had not an absolute, nor a regal power: they were, (3) *υπευθυνοι*—subjected to the laws.

III. As there was very little difference between the first kings and the perpetual archons (for they were magistrates for life) they were sometimes styled *βασιλεις*, and their office was termed—(4) *βασιλευειν*.

IV. There were thirteen of these (5) perpetual archons. The first was Medon, the son of Codrus, from whom the family of the (6) Medontidæ descended. The last was Alcmaeon, the son of (7) Æschylus.

lus. This form of government lasted (8) three hundred and fifteen years.

V. After the death of Alcmæon the dignity of Archon ceased to be perpetual; and was limited to the term of (9) ten years.

VI. There were seven of these latter archons. The first was (10) Charops; the last was (11) Eryxias.

VII. Eryxias having been banished from public (12) discontent, the form of government was again changed, and nine archons were entrusted with the administration of public affairs, whose office was not perpetual, nor of ten years, but (13) annual. They were elected by the votes of the citizens; but they could not be chosen without three qualifications, antiquity of family, wealth, and (14) reputation.

VIII. Among these archons there were distinctions of name and function. The first of them was called archon, as chief and president of the (15) body. In digesting their years in their calendar, they distinguished

tinguished them by his (16) name. The second archon was called βασιλευς; the third, πολεμαρχος; the remaining six were styled (17) Θεσμοθεται.

IX. The office of the archon was, 1° To superintend some sacrifices—those of the (18) Bacchanals, for instance, &c.—2° To take cognizance of law-suits betwixt (19) relations—3° To protect orphans, and to appoint their (20) guardians.

X. The office of the king was—1° To inspect some religious ceremonies; as the (21) feasts of Eleufis, &c.—2° To decide in some religious causes; as in accusations of impiety, and in the applications of candidates for the (22) priesthood.

XI. The function of the Polemarch was, 1° The inspection of some sacrifices; those of (23) Diana and of Mars, for instance.—2° The management of war: from this part of his office he took his (24) title.—3° The jurisdiction over strangers; as that
over

over the citizens was vested in the (25) archon.

XII. The office of the Thesmothetæ was, 1° To enforce the execution of justice, and the maintenance of the laws: from this part of their function they took their (26) title.—2° To examine and determine some causes; those of calumny, venality of magistrates, adultery, insults, &c. They laid the more weighty causes before (27) superior tribunals.

XIII. Each of these Novemvirs had a separate (28) jurisdiction: but they could only convoke the people when (29) all the nine were assembled.

XIV. The three first, viz. the archon, the king, and the polemarch, had, each of them, two assessors, styled in Greek, (30) *παρεδροι*; so that each of the three tribunals had three judges.

XV. These nine archons were, in early times, elected by the suffrages of the people; and the form of government was then aristocratical

aristocratical; for they were chosen from among the citizens who were most distinguished by their (31) birth and their merit.

XVI. These Novemvirs, before they entered upon their office, underwent a severe examination in the senate, on their birth, their age, their fortune, and their (32) conduct. They likewise took a solemn oath to observe the laws, and to refuse (33) presents.

XVII. As these archons, in process of time, were more led by caprice, and prejudice, in their decrees, than by the written laws, seditions arose, animosities, and political evils of every (34) kind. To put an end to this confusion, Draco, a wise and virtuous man, was authorised by the people to make a code of laws, fifty-three years after the establishment of the nine archons.

XVIII. These laws of Draco were remarkable for their (37) severity. They were called (38) *θεσμοι*.

XIX. The people being disgusted with

O

these

these laws, and many public (39) diffusions arising in consequence of their rigour, (40) Solon was requested to redress the grievances of the state.

NOTES to CHAP. III.

- (1) Vell. Paterc. I. 2. Justin. II. 6.
- (2) Euseb. Chron. p. 33. styles them, ἀρχοντας δια βίου—archons for life. The first of these archons was Medon, and from his name the rest were called, Medontides. Vell. Paterc. I. 2. 4.
- (3) Pausan. Messen. V. p. 292.
- (4) Perizon. ad Ælian. V. H. V. 13.
- (5) Eusebius gives us their names. Chron. P. 33.
- (6) Pausan. c. V. p. 292.
- (7) Euseb. Chron. p. 39. Vell. Paterc. I. 8.
- (8) Scalig. Canon. Isagog. II. 2. p. 160.
- (9) Ἀρχοντων δεκάετιαν—These are the words of Dion. Halic. Archæol. I. p. 68. See Euseb. Chron. I. p. 39. Vell. Paterc. I. 8.
- (10) Euseb. l. c. Χαροψ, πρῶτος Ἀρχων δεκάετης. Vell. Paterc. l. c.
- (11) Euseb. l. c. Vell. Paterc. l. c.
- (12) It is not clear whether this change of government

vernment took place in consequence of the banishment of Eryxias, on account of some public discontent; or immediately on his death.—Meursi. de Archont. Athen. VIII. p. 21.

(13) *Ενιαυσιαὶ ἀρχῆν*—says Pausan. Eliac. Post. c. XIX. p. 500. and Messen. c. XV. p. 315. The same Pausanias styles these magistrates, *κατ' ενιαυτον αρχοντες*. See Vell. Paterc. I. 8. Euseb. I. Chron. p. 39.

(14) Euseb. Chron. p. m. 155. *Εξ Ευπατριδων*. Yet Scaliger thinks they were not always chosen from among the nobles, in Animadv. p. 74.—In which opinion he is contradicted by Periz. ad Ælian. V. H. V. 13.

(15) Phil. *Περὶ Αἵρεσιν*, p. 351. B. Edit. Francf. an. 1691.

(16) Hence he is surnamed, *Επωνυμοῦς*, or, *τὸ ενιαυτὸς επωνυμοῦς Αρχων*—Pollux, VIII. 9. 85. and in Latin, anni signator. Selden. ad Mar-mora Arundel.

(17) Pollux, l. c. We find in Sigon. the reasons why the nine archons were distinguished by these titles.—De Rep. Athen. I. 15. p. 481. See Ælian. V. H. V. 13. who seems to think there were ten archons. See likewise Perizon. ad h. l. and Baumgarten. Histor. Univers. ex Anglic. in Germanicum Convers. T. V. p. 149.

(18) Pollux, VIII. 9. 89.

(19) The law suits betwixt man and wife, for instance. Plutarch. Alcibiad. p. 195. C.

(20) Demosth. in Macartat. p. 660. A. and Pollux, l. c.

(21) Pollux, VIII. 9. 90. Harpocrat. *Επιμελητής των μυστηρίων.*

(22) Pollux, VIII. 9. p. 90.

(23) Pollux, l. c. p. 91.

(24) Pollux, l. c. says, it was likewise part of his office to order funeral games to be celebrated in honour of the citizens who fell in battle. See Meurs. Lect. Attic. II. 14.

(25) Schol. Aristoph. ad Vesp. v. 1037.

(26) Harpocrat. at the word, *Θεσμοθεταί.* Schol. Aristoph. ad *Εκκλησι.* V. 290.

(27) Pollux, VIII. 9. Segm. 87. and 88.

(28) See Sigon. de Rep. Athen. IV. 3. p. 538.

(29) All the power which the kings had at first possessed, and afterwards the archons, was so divided among the Novemvirs, that all affairs of state were at their disposal.

(30) Pollux, VIII. 9. 92. Harpocrat. at the word, *Παριδρῶ.* Sigon. de Rep. Athen. IV. 3. p. 539.

(31) Euseb. Chron. p. 155. *Μετα τῆς βασιλείας Ἀρχόντες εὐανστιαῖοι κρείθσαν ἐξ Εὐπατρίδων*—After the kings, annual archons were chosen from among the nobles.—Plutarch. Solon. p. 85. D. says

says that Solon was chosen archon by the people. But afterwards, the archons were nominated by lot; the lots were beans. See Meurs. de Archontib. c. IX. p. 30. and particularly, Periz. ad Ælian. V. H. VIII. 10.

(32) Pollux, VIII. 9. 85. and 86. This examination is termed, *ανακρισις*. See Kuhn. and Sigon. de Rep. Athen. IV. 3. p. 535.

(33) Pollux, l. c.

(34) I question whether any author has asserted that the laws of Draco took their rise from these causes. Our author seems only to have imagined them. However, they are not improbable ones, especially if we consider the severity of Draco's laws, and that such causes have given rise to most legislations. See Tacit. Annal. III. 26. Sigon. de Rep. Athen. I. 5. p. 480.

(35) It is not surprising that authors differ in this point. Suidas, at the word, *Δρακων*, asserts, that he published his laws in the first year of the thirty-ninth Olympiad, And if we suppose, with Eusebius, that the archons were instituted in the twenty-fourth Olympiad, fifty-seven years elapsed from the establishment of the archons to the publication of Draco's laws.

(36) Gell. Nort. Attic. XI. 18.

(37) Aristot. Polit. II. 10. Two witty expressions are recorded on the severity of these laws; one of Herodicus, in Aristot. Rhet. II.

23. § 100. Another of Demades, Plutarch. Solon. p. 87. E. To these we may add the witty remark of Draco himself on his laws. Ibid.

(38) The cause of this appellation was the title of the laws, which was as follows.—Θεσμῶν αἰωνῶν τοῖς Ἀθηναῖς νομομένοις, Κυρίοις τε τὸν πάντα χρόνον—The eternal *code* for the inhabitants of Attica, and for its governours. See Porphyry. περὶ ἀποχῆς.—IV. p. 179. Meurs. Solon. XIII. and Hist. Univers. ex Angl. in Germ. Convers. T. V. § 266. p. 155.

(39) Plutarch. Solon. p. 84. A. Thucyd. I. 126. Schol. ad Aristoph. Equ. 443. Plut. Solon, p. 84. F. and Meurs. Pisistr. c. III. p. 11.

(40) Plut. Solon. p. 85. C.

C H A P. IV.

Of the A T H E N I A N G O V E R N M E N T
under S O L O N.

I. **S**OLON being chosen archon, and (1) vested with the legislative power, abrogated, on account of their too great severity, all the laws of Draco, except the laws against (2) murder; this change took place in the (3) forty-sixth Olympiad.

II. Thus the form of government was once more new-modelled. The power of the nine archons was considerably (4) circumscribed; and the lowest of the people were permitted to hear (5) public causes: in short Solon is deemed the first institutor of (6) democracy.

III. He began his political reformation by publishing a Seisachthæa—(7) Σεισάχθεια, that is, a (8) remission of debts.

IV. To facilitate likewise the payment

of debts, he made the mina pass for a (9) hundred drachmæ, which before was only worth seventy-five.

V. He let the people remain divided as formerly into four tribes, subdivided, each of them, into three curiæ, each of which comprised thirty families. He likewise let the division of the whole city into (10) δήμους, remain.

VI. But he introduced a new division of the people. For he divided them by the census, i. e. according to their rank and fortune, into four classes.—1^o Those who had land that yielded fifty measures.—Πεντακοσιομέδωνες.—2^o The Knights, Ἴππεις; —3^o The Zeugitæ, Ζευγίτας.—4^o The Slaves, (11) Θητας.

VII. The slaves, who were the refuse of the people, and who were more numerous than the three other classes, were admitted to trials and public assemblies as the (12) rest of the people.

VIII. He formed a senate of four hundred

dred persons, to whom all affairs of (13) state were referred.

IX. (14) New senators were nominated by lot every year; and from these senators, Prytanès, who presided over the (15) senate by turns.

NOTES to CHAP. IV.

(1) Plutarch. Solon. p. 85. D.

(2) Plutarch. Ibid. p. 87. D. E. Ælian. V. H. VIII. 10.

(3) Cyrill. in Julian. l. I. p. 12. D. In the third year of that Olympiad, according to Diog. Laert. I. 62.—or in the second, according to Eusebius.

(4) Sigon. de Rep. Athen. l. 5. p. 482.

(5) Plutarch. Solon. p. 88. A.

(6) Sigon. l. c. Aristot. Polit. II. 12. It appears, however, from the passage of Plutarch, above cited, that Solon rather strengthened than instituted democracy. It is likewise proved—
1° By Solon's being appointed by the people to make them laws.—2° By the verses which are said to be Solon's, and which are to be found in Plutarch. Solon, p. 88. B.

(7)

(7) Plutarch. Solon, p. 86. D.

(8) Plutarch interprets the word, Σεισάχθεια—*χρεων αποκοπην*—a remission of debts. Some learned men, however, think the word means, not a total remission of debts, but a reduction of usury, and an augmentation of the value of money. Plutarch. Solon, p. 86. D. See also on this subject, the anonymous author, *περι απισων*, Opusc. Mythol. Th. Gale, p. 96.—But what Plutarch relates (l. c.) of the fraud of Solon's friends, and of the lots which Solon himself sustained, proves this *seisachthæa* was a total remission of debts.

(9) Plutarch. Solon, p. 86. D. Plutarch says, that Solon at once remitted the debts, and augmented the measures of commodities, and the value of money.

(10) We find references to this division before and after the time of Solon. Pollux, VIII. 9. Segm. 109. enumerates these four tribes. And Segm. III. he adds—Each tribe was divided into three parts; and each of these parts was called, —*τριττος, εθνος, φρατρια*—and each *curia* comprised thirty families—*εκαση δε εθνος γενη τριακοντα*—On the division into *δημοι*, see Pausan. Attic. XXXI. p. 76. Strabo, IX. p. 274. Eustath. Il. B. v. 363. p. 181. Sigon. de Rep. Athen. II. 2.

(11) Plutarch. Solon. p. 87. F. Aristot. Pol. lit.

lit. II. 10. Pollux, VIII. 10. Segm. 129. where all these names are explained.

(12) Plutarch. l. c. Meurf. Solon. c. XIV.

(13) Plutarch. Solon. p. 88. D.

(14) Thucyd. VIII. 66. calls the senate, βελη απο τῆς κυαρῆς ; and, Andocides, Orat. I. de Myst. p. 220. ἡ βελη, οἱ πεντακοσιοι, λαχοντες τῷ κυαρῷ.—
The bean determined who should compose the senate of five hundred. See Sigon. de Repub. Athen. II. 3.

(15) Sigon. l. c. p. 492.

C H A P. V.

Of the A T H E N I A N S T A T E under
P I S I S T R A T U S and his S O N S.

I. **T**HE republic having continued in this form for (1) about eighty years, Pisistratus usurped the (2) government of the state. Solon died (3) the year following.

II. Pisistratus annihilated the (4) power of the people.

III. He lost and regained the tyranny twice in the space of (5) sixteen years.

IV. After the death of Pisistratus, his sons Hippias and Hipparchus succeeded to his (6) unlimited power. Hipparchus was killed by (7) Harmodius and Aristogiton. And Hippias was banished by the people. Thus ended the (8) tyranny.

NOTES to C H A P. V.

(1) This is uncertain. If we suppose with Scaliger, ad Euseb, p. 81. that Solon was chosen

sen archon in the third year of the forty-sixth Olympiad—or, with the Oxford Marbles, and Plutarch, that Comias was archon when Pisistratus made himself tyrant of Athens; or, that Comias was archon in the first year of the fifty-fifth Olympiad—Any one of these suppositions being admitted, we shall find that the form which Solon gave the republic of Athens lasted longer than eighty years. See Perizon. *Ælian*. V. H. III. 21.

(2) Plutarch. l. c. *Ælian*. V. H. VIII. 16. and the authors cited by Meursius. Solon. c. 27.

(3) The learned differ with regard to the time that Solon survived his republic. See Meurs. Solon, c. 30.

(4) Herodot. I. p. 24. 25. Plutarch. Solon, p. 94. E. Polyænus, I. 21. § 1. His tyranny was gentle, if we may believe Phædrus, I. 2. See Meurs. Pisistrat. VI. p. 35.

(5) Aristot. Polit. V. 12.—We find in Herodot. I. p. 25. Polyæn. I. 21. Valer. Max. I. 2. Extern. 2. and in Herodot. I. p. 26.—how he was banished and recalled the first and second time.

(6) Thucyd. I. 20. and VI. 54. See Perizon. ad *Ælian*. VIII. 2.

(7) Herodot. V. p. 351. Thucyd. VI. 57.

(8) Herodot. V. p. 354. Thucyd. VI. 59.

C H A P. VI.

Of the A T H E N I A N S T A T E under
C L I S T H E N E S.

I. **T**HE Pisistratidæ having been banished eighty-six years after the establishment of the laws of Solon, the form of government was again changed by Clisthenes, who began his project by gaining the people, that he might oppose them to the (1) nobility, of whom Isagres, the son of Tisamenes, was the favourite.

II. He divided the people into ten tribes, (a division which continued ever after) and gave the democracy yet more strength than it had obtained from (2) Solon.

III. He increased the number of senators to five hundred. Before they were but four hundred. (3) Fifty senators were now taken by lot from each of the ten tribes, to which he had given (4) new names.

IV. At the head of the senate were fifty Prytanès, instead of the (5) forty who had presided

presided over it formerly. And it was from their title that the time during which each tribe presided was termed, (6) Πρυτανεία.

V. The senate had nine presidents beside the Prytanès : they were called, (7) Προεδροί.

VI. The office of the Prytanès was, to appoint days for the meeting of the senate, and the assemblies, to convoke, and to dismiss them; and to make a report of public affairs to the (8) senate.

VII. The chief of the Prytanès was called (9) Επιστάτης.—His authority in the senate was absolute; but it lasted only for a (10) day.

VIII. If any of the senators was guilty of a crime, the senate prohibited him the exercise of his office, and expelled him from their body. His sentence was written upon leaves: hence the execution of it was termed—(11) Εκφυλλοφορησαι.

IX. Pericles turned this form of government into (12) anarchy and confusion.

NOTES

NOTES to CHAP. VI.

- (1) Herodot. V. p. 355.
- (2) Herodot. l. c. Aristot. Polit. III. 2. Perizon. ad Ælian. V. H. XIII. 24.
- (3) Sigon. de Rep. Athen. II. 3. p. 491. Pollux, VIII. 5. Segm. 19. and 155. speaks of the senate of five hundred—Βουλῆς τῆς τῶν πεντακοσίων.
- (4) Pollux, VIII. 9. 109. Herodot. l. c. and Kuhn. Not. ad Polluc. n. 31.
- (5) Harpocrat. at the word, Πρυτανεὺς.
- (6) Pollux, l. c. Segm. 115. and Harpocrat. at the word Πρυτανεὺς.
- (7) Potter. Archæolog. Græc. Lib. I. c. 17.
- (8) Pollux, l. c. Segm. 95. Demosth. contra Timocrat. Sigon. de Rep. Athen. II. 4. Perizon. ad Ælian. IX. 39.
- (9) Pollux, l. c. Segm. 96. Suid. at the word, Ἐπισατῆς.
- (10) Eustath. Od. P. p. 641. l. 47.
- (11) See Harpocrat. at the word, Ἐκφυλλοφορησαί. Vales. in Not. p. 56. Meurs. Lect. Attic. III. 19.
- (12) Aristot. Polit. II. 12. Plutarch. Pericl. p. 155. 157. 161. 169. Aristoph. Acharn. v. 496.

CHAP.

C H A P. VII.

Of the STATE of the REPUBLIC of
ATHENS under the GOVERNMENT
of the FOUR HUNDRED, and under
the THIRTY TYRANTS.

I. **P**ERICLES dying in the (1) eighty-eighth Olympiad—Alcibiades, after his death, being banished from the (2) city—Nicias being killed, and his army cut to pieces, in (3) Sicily—the government was entrusted to four hundred of the (4) principal citizens.

II. But those new magistrates having proved (5) tyrants, they were deposed in four months, and were succeeded by five thousand citizens, to whom the administration of public affairs was (6) committed.

III. At length, in the ninety-third Olympiad, Lyfander made himself master of Athens, and established (7) thirty tyrants

P

there,

there who were grievous oppressors of the state; but three years after, they were banished by (8) Thrasylbulus.

IV. After the expulsion of these thirty tyrants, they created, without any interregnum, in the second year of the ninety-fourth Olympiad, ten magistrates, who were charged with the (9) public administration. They were eminently styled, (10) *Oi δεκα*;—and each of them was called (11) *Δεκαρχος*.

V. These magistrates having likewise abused their power, were banished in their turn; and the government became again (12) democratical.

NOTES to CHAP. VII.

(1) If the Peloponnesian war was begun in the eighty-seventh Olympiad, as Eusebius asserts, in Canon. Chron.—if it was begun even at the commencement of that Olympiad, which is Dodwell's opinion—Annal. Thucyd. pag. 61.—and if, according to the testimony of Thucydides, Pericles flourished two years and a half

half after the beginning of that war; it evidently follows that Pericles died in the same eighty-seventh Olympiad.

(2) Or having gone voluntarily into exile—which he once did, according to Thucydides, VI. 61. twice, according to Corn. Nep. Alcib. c. VII. and Plut. Alcib. p. 211.

(3) Thucyd. VII. 86. This happened in the fourth year of the ninety-first Olympiad.

(4) Thucyd. VIII. 63. 67. 70.

(5) Thucyd. VIII. 70. Senec. de Tranquill. c. 3.

(6) Thucyd. VIII. 97.

(7) Plutarch. Lyfand. p. 441. E. Diod. Sic. XIV. c. I. 7. 33. and Xenoph. Hist. Græc. II. p. 359.

(8) Corn. Nep. Thraſyſb. c. I. Xenoph. I. c. p. 370.

(9) Xenoph. Hist. Græc. II. p. 471. Diod. Sic. XIV. 34.

(10) Xenoph. I. c.

(11) Harpocr. at the words, Δεξα, and Δεκαδευχ.

(12) Diod. Sic. XIV. 34. Xenoph. Hist. Græc. II. towards the end.

C H A P. VIII.

Of the STATE of the REPUBLIC
of ATHENS, from the TIME of
ALEXANDER the GREAT to that
of SYLLA.

I. **T**HIS popular government subsisted
at Athens till the death of Alex-
ander the Great. The city was then taken
by Antipater; and an oligarchy was esta-
blished, composed of nine thousand of the
richest citizens.

II. Antipater dying at the expiration of
four years, (3) Cassander made himself
master of the city, and gave the Athenians
for their governour (4) Demetrius (5) Pha-
leræus, a (6) learned man, who, notwith-
standing the important (7) services he did
them, and for which he was rewarded with
(8) distinguished honours, was afterwards
banished by them for not having shown
himself very favourable to (9) liberty.

III.

III. But Demetrius Poliorcetes restored to the city its ancient liberty, and to the people their (10) power. In memory of the benefits he conferred upon them, they paid divine honours to him as well as to (11) Antigonus.

IV. The Athenians maintained this state of independence almost to the time of (12) Sylla, some momentary (13) checks excepted, which their liberty suffered.

NOTES to CHAP. VIII.

(1) Diod. Sic. XVIII. p. 18.

(2) Idem. Ibid. This form of government was called Πλντοκρατία.

(3) Diod. Sic. XVIII. p. 74. Pausan. Attic. XXV. p. 60.

(4) Επιμελητήν. Diod. Sic. l. c. Τυραννον. Pausan. l. c.

(5) Diod. Sic. and Pausan. l. c.

(6) Pausan. l. c. Laert. V. 80.

(7) Diod. Sic. l. c. Strabo, IX. p. 274. Excerpta Peiresc. p. 52. Laert. V. 75.

(8) The people decreed him three hundred statues. Strabo, IX. p. 274.—Three hundred

and sixty, according to Diog. Laert. in Demetr. VI. p. 75. Plin. XXXIV. p. 6.

(9) Nepos, in Phocion. c. 3. Different reasons are given for his banishment, by Strabo, l. c. Laert. v. 76. Cic. de Fin. v. 19. But our author is supported by Pausanias. Attic. XXV. p. 60. Phædr. V. Fab. I. Perizon. ad Ælian. V. H. III. 17.

(10) Diod. Sic. XX. 46. p. 781.

(11) Idem. Ibid. 47. p. 782. Pausan. Attic. XXV. p. 60. Plutarch. in Demetr. p. 892.

(12) Pausan. Attic. c. XX. p. 47. Appian. de Bell. Mithridat. p. 322. 332. Plutarch. in Syllâ, p. 460.

(13) The hostilities, for instance, of Philip of Macedon. Liv. XXXI. p. 24. 26. and 30.

C H A P. IX.

Of the ATHENIAN STATE under the
the ROMANS.

I. **T**HE Athenians having been the allies of Mithridates in the war which that prince undertook against the (1) Romans, Sylla, to be avenged of them, besieged their city, took it by storm, ravaged it without mercy, and reduced it to a deplorable (2) condition.

II. But Athens, after the death of Sylla, rose again as it were from its ashes, by the generosity of the Romans, who restored to it its (3) liberty.

III. Adrian, among others, granted favours of all kinds to the Athenians; gave them equitable laws, and honourable privileges; not to mention the many ornaments with which he embellished their (4) city.

IV. The Athenians likewise received many favours from his successors—from (5) Marcus Antoninus Pius, and (6) Marcus Antoninus the Philosopher.

V. They were also protected by Valerian, who permitted them to repair their (7) walls.

VI. But in the time of the emperor Gallian, the Goths took and (8) pillaged their city.

VII. At last, in the year of Christ, 1455. the Turks so effectually spoiled it of its ancient grandeur, that it is not now a city, but a little town, of which they are still masters. Its modern name is *Setines*.

NOTES to CHAP. IX.

(1) Plutarch in Syllâ, p. 458. E. Appian. de Bell. Mithridat. p. 322. Pausan. Attic. c. XX.

(2) Plutarch. Appian. Pausan. l. c. Flor. III. 5. Vellei. II. 23. Strabo, IX. v. 274. Yet, if we give credit to the two last authors,
Sylla

Sylla treated the Athenians rather with clemency than rigour.

(3) This fact we find in Strabo, IX. p. 274. See Meurs. de Fort. Athen. who proves by many authorities, that the Athenians enjoyed their liberty to the time of Vespasian.

(4) Pausan. Attic. c. XX. p. 48. c. XVIII. p. 42. Meurs. de Fortun. Athen. X. p. 104. Xiphilin. in Adrian. Spartian. in Adv. XIII. and XX. Cassiodor. Chron. in Adrian.

(5) See an ancient inscription. Oper. Gruter. p. 177.

(6) Xiphilin. M. Anton. Philosoph. p. 371.

(7) Zosim. B. I. c. 29. Zonar. XII. 23. p. 629.

(8) Zonar. XII. 26. p. 635.—says, the Scythians.

C H A P. X.

Of the A T H E N I A N A S S E M B L I E S.

I. **T**HE assembly, in Latin, concio, and in Greek, ἐκκλησία, was a meeting of (1) all the people, with whom, when convoked according (2) to law, the general administration of affairs was lodged, by a (3) regulation of Solon.

II. The assembly was empowered to take cognizance of the acts of the (4) senate, to make (5) laws, to appoint (6) magistrates, to declare (7) war, &c.

III. The place where the people assembled was either the public (8) square, or the πρυξ, a square near the (9) citadel; or the (10) theatre.

IV. These assemblies were either *ordinary*, and called ἐκκλησiai, or (11) ἐκκλησiai κυριαi; or *extraordinary*, and called κατεκκλησiai, and (12) συγκλητοι ἐκκλησiai.

V.

V. The ordinary assemblies were held (13) thrice in a month, on appointed days, which (as the law directed) were fixed by the Pritanès, with the approbation of the (14) senate.

VI. The extraordinary assemblies were convoked by the (15) Prytanès, on events of great (16) importance, and with the consent of the (17) senate. They were sometimes summoned by the *Στρατηγοί*, when matters of (18) war were to be debated.

VII. As there were many citizens who went to this assembly against their will, and were very dilatory in attending it, on account of the disagreeable affairs which were sometimes to be debated, there were public officers to compel them to go to it, who extended a cord dyed with red, in the place where the assembly was held; and those who were marked with that colour paid a (19) fine.

VIII. The presidents of the assembly
were

were the Assessors, the Epistates, and the (20) Prytanès.

IX. Before the assembly entered upon business they sacrificed a young hog, as an atonement for the (21) people.

X. A public crier then addressed to the Gods the (22) prayers of the people, and enjoined (23) silence.

XI. The Prytanès and the Assessors then laid before the assembly the subject on which they were to deliberate: and if any decree had before been passed on that subject, the crier, after the decree was read, gave notice, that they who chose to speak might offer their (24) sentiments.

XII. They only had the right of speaking in the assembly who were above (25) fifty years of age. They who were branded with infamy, and they who led an immoral life were likewise (26) excluded from that privilege.

XIII. The people gave their suffrages
by

by stretching forth the hand, by (27) χειροτονία.

XIV. The decree of the senate, thus ratified by the people, was called ψηφισμα, and took the force of a standing law. But before it had this public approbation, it was termed προβλευμα, and had only the validity of a law for (28) one year.

XV. On the ψηφισματα were written the names of the orator, or senator, who had given his opinion, and the name of the tribe to which the (29) Prytanis belonged.

NOTES to CHAP. X.

(1) Ammonius—Εκκλησίαν ελεγον οἱ Ἀθηναῖοι τὴν συνόδον τῶν κατὰ τὴν πόλιν—The Athenians call the general assembly of the inhabitants of their city, ἐκκλησία.

(2) It was legally convoked, when it was convoked by a magistrate who had a right to call it, in a convenient place and time. See Sigon. de Rep. Athen. II. 4. p. 496.

(3) Demosthen. Orat. contra Neæram, p. 529. says, the people of Athens are masters of

whatever is in the city, and may dispose of it as they please. Yet it is to be doubted whether Solon enlarged the rights of the assembly more than Clisthenes, Aristides, and Pericles; or rather it is not at all doubtful. See Aristot. de Rep. Athen. II. c. 12. and III. c. 2.

(4) Pollux, VIII. 9. Segm. 95. Potter de Leg. Attic. Lib. III. Tit. I. Petit. p. 216.

(5) Demosth. in Timocrat. p. 464. Sigon. de Rep. Athen. II. 4. p. 501. Petit. p. 97.

(6) Pollux, VIII. 10. Segm. 133. Æschin. contra Ctesiphont. p. 278. Sigon. l. c. p. 531.

(7) Thucyd. l. c. 139. c. 145. Sigon. l. c. II. 4. p. 502. On the other rights which the assembly of the people had, consult, likewise, Sigonius de Rep. Athen. II. 4. p. 501.

(8) Harpocrat. at the word, Πανδημῶν Αφροδιστην.

(9) Thucyd. VIII. 97. Schol. Aristoph. ad Equ. v. 42.

(10) Thucyd. VIII. 93. Pollux, VIII. 10. Segm. 133.

(11) Harpocrat. at the word, Κυρία ἐκκλησία. Pollux, VIII. 19. Segm. 95. Schol. Aristoph. ad Acharn. v. 19. Petit. p. 196.

(12) Pollux, VIII. 9. Segm. 116. Schol. Aristoph. ad Acharn. v. 19. Petit. p. 204.

(13) So says Ulpian; in Timocrat. p. 227. et in Orat. de falsâ Legatione, p. 100. But in the
Attic

Attic Calendar of Petit, it appears, Leg. Attic. p. 197. that the common assembly was held four times every Prytaneum, that is, in the space of thirty-five days; which agrees with what we are told by Aristotle. See Harpocrat. at the word, Κυρια εκκλησια.

(14) Harpocrat. l. c.

(15) Demosth. de Corona, and the authors cited by Sigon. de Rep. Athen. II. 4. Petit. p. 204.

(16) Schol. Aristoph. ad Acharn. v. 19.

(17) For the Prytanès are, according to Harpocraton, οἱ διοικῶντες ἀπαντα τὰ ὑπο τῆς βουλῆς τὰ τ-
τομενα—Those who carry into execution the orders of the senate.

(18) Demosth. de Coron. p. 323. Petit. p. 204.

(19) Schol. Aristoph. ad Acharn. v. 22. Pollux, VIII. c. 9. Segm. 104. Sigon. l. c. p. 498.

(20) Pollux, VIII. c. 9. Segm. 95. and 96. Harpocrat. at the word, Προεδροι. Sigon. l. c. p. 498.

(21) Schol. Aristoph. ad Acharn. v. 44. Pollux, VIII. 9. Segm. 104. Harpocrat. at the word, Καθαρισιον.

(22) Demosth. contra Timocrat. p. 464. Petit. p. 206.

(23) Aristoph. Thesm. v. 302. and Schol.

(24) Pollux, VIII. c. 9. Segm. 95. Harpocrat.

crat. at the word, Προεδροι. Sigon. de Rep. Athen. II. 4. p. 499.—and the passages of Demosthenes and Æschines, cited by Petit, p. 206.

(25) Schol. Aristoph. ad Plut. v. 330. Petit, ad Leg. Attic. p. 209.

(26) Æschin. in Timarchum, p. 174. Sigon. de Rep. Athen. II. 4. p. 500. Petit, l. c. p. 205. Kuhn. ad Polluc. VIII. 9. Segm. 104. p. 61.

(27) Vales. ad Harpocrat. p. 75. Sigon. l. c. p. 501.

(28) Ulpian. ad Orat. contra Aristocrat. p. 219. Petit. l. p. 121. Sigon. l. c. p. 501.

(29) See the authorities cited by Sigon. de Rep. Athen. II. 4. p. 501. and Demosth. de Coron. p. 316.

C H A P. XI.

Of the principal TRIBUNALS of ATHENS.

I. **T**HE Areopagus was an (1) Athenian court of justice, called, in Greek, (2) Ἀρειος Πάγος—the Hill of Mars.

II. This tribunal took its name from Mars, because it is said that Mars was the first who appeared there to (3) plead his cause.

III. The tribunal before which Mars had pleaded was at the top of the hill.

IV. Opposite to the tribunal were two stones, one named ἀναιδείας, another ὑβρεως. On the one sat the accused person, on the other the (5) accuser.

V. On two pillars that stood by the tribunal were engraved the laws which dictated to the Areopagites their (6) decisions.

VI. The senate which assembled here was called, from the name of the place,

Q

(7)

(7) Ἀρειοπαγῶν; and the senators were called, (8) Ἀρειοπαγίται.

VII. In the early times, any citizen might be admitted a member of this tribunal, provided he was just, virtuous, and (9) religious.

VIII. But afterwards, by a regulation of Solon, one could not be received by the Areopagus who had not been (10) archon.

IX. It was the most grave, the most severe, and the justest tribunal of (11) all Greece.

X. All great crimes were within the cognizance of the (12) Areopagus; such as—(13) robberies, (14) malicious plots, (15) wilful wounds, (16) poisonings, (17) setting fire to places, and (18) homicides. Its jurisdiction extended even to matters of religion. Whoever showed a contempt of the Gods, or introduced new deities, and new religious ceremonies, was severely punished by this (19) tribunal.

XI. (20) Death was the punishment for
the

the greater crimes; and for the less, a fine, which went to the public (21) treasury.

XII. The meetings of these judges were held at first only on the three last days of (22) every month; but afterwards they were more frequent, and almost (23) daily.

XIII. When the magistrates were assembled, a crier ordered the people to remove to some distance, and enjoined them (24) silence.

XIV. Then he of the archons who had the title of king, took his place among the (25) judges.

XV. But first of all solemn (26) sacrifices were offered.

XVI. The accuser, and the accused, took each an oath at the foot of the altar, laying their hand on the flesh of the immolated (27) victim.

XVII. Then the accused person mounting the stone named *αναίδειας*, and the accuser the stone named (28) *ὑβρεως*, they

Q 2

pleaded,

pleaded, the one after the (29) other, either in person, or by their (30) patrons.

XVIII. At first every one (31) pleaded his own cause; but afterwards ten citizens were drawn by lot to be the patrons of this (32) tribunal.

XIX. Neither the insinuating openings of causes, nor the other resources of eloquence were allowed these (33) orators.

XX. The judges, after having heard the two parties, gave their opinions (34) privately.

XXI. To effect this privacy, black and (35) white flints were made use of; and that the judges might distinguish them in the dark, holes were made in the black, but not in the white: with the white they acquitted, with the black they (36) condemned.

XXII. These flints were put into urns, of which there were (37) two.

XXIII. The one was of brass, and was termed the urn of mercy, *ελεος*; the other was of wood, and was termed the urn of death,

death, θανάτου. The white flints were put into the former, and the black into the (31) latter.

XXIV. If the number of the white was greater, a short line was drawn in a wax tablet with the nail; and a long one if the (39) black were more numerous.

XXV. If the number of flints was equal in the two urns, the crier threw a supernumerary one into the urn of mercy, which was termed the flint of (40) Minerva.

XXVI. The criminal, immediately after his condemnation, was loaded with chains, and led forth to (41) punishment.

XXVII. But before sentence was passed, the accused person was not in chains, and had it in his power, if he despaired of his cause, to avoid punishment by going into (42) exile. If he went into exile, his goods were (43) confiscated.

XXVIII. This was the oldest tribunal of (44) Greece, The learned are not agreed on the time when it was established; some

say it was instituted by Solon; but they are mistaken: the court of Areopagus existed before Solon; he only enlarged its (48) authority.

XXIX. But Pericles greatly diminished its (49) power; though he did not annihilate the tribunal: it existed long after his (50) time.

NOTES to CHAP. XI.

(1) So it is called by St. Jerom. Epist. ad Tit. c. I. Solin. c. 13. terms it, Locum Judiciū, and Juvenal, Sat. IX. v. 102: calls it, Curiam Martis.

(2) So it is called in Acts xvii. 19. and in other places. Xenophon, *Ἀπομνημ.* V. § 20. and other authors call it, *τὴν ἐν Ἀρείῳ παγῷ βουλὴν*—The council in Mars's hill.—Demosth. *Aristocrat.* p. 437. calls it, *τὸ ἐν Ἀρείῳ παγῷ δικαστήριον*—The tribunal in Mars's hill.

(3) Pausan. *Attic.* c. XXVIII. p. 68. Meurs. in *Areopag.* c. I. p. 3.

(4) Holsten. ad Steph. Byzan. at the words, *Ἀρειῶ παγῶ*.

(5)

(5) Pausan. Attic. c. XXVIII. p. 68. Hadr. Jun. Animadv. I. 3. p. 6.

(6) Lyfias, de Cæde Eratosthen. p. 7. et in Andocid. p. 48.

(7) We more frequently meet with, Ἀρεῖω παγῶ, in two words, or, ἡ ἐν Ἀρεῖω παγῶ βελή — or, ἡ ἀξ' Ἀρεῖω παγῶ βελή.

(8) Lucian, de Gymnas. p. 281.

(9) That there was an Areopagus before Solon, we are convinced by the Oxford Marbles, n. 5. 6. 26. But from what class of citizens the Areopagites were taken before the time of Solon, we are not certainly informed. Meurs. Areopag. c. III. is almost of the same opinion with our author; but he supports it not with any authority. See Perizon. ad Ælian. V. H. v. 15. and Sigon. de Rep. Athen. II. 5. p. 507.

(10) Plutarch. in Solon. p. 88. De Pollux, VIII. 10. Segm. 118. and Meurs. l. c.

(11) Lyfias in Andocid. p. 48. Xenoph. Απομνημ. III. 5. § 20. Senec. de Tranquill. c. 3. Pausan. Messen. V. p. 290. Gell. XII. 7. Cic. ad Attic. I. 14. Suidas, at the word, Ἀρεοπαγίτης.

(12) Maxim. Proleg. ad Dionys. Areopag.

(13) Cic. de Divinat. I. 25.

(14) Harpocrat. and Suidas, at the word, Βελευσις.

(15) Pollux, VIII. 10. Segm. 117. Lucian. Timon. p. 145.

(16) Pollux, l. c. Ælian. V. H. V. 18. Gell. XII. p. 7.

(17) Pollux, l. c. Lucian. de Gymnas. p. 281.

(18) Ælian. V. H. V. 15. Pollux, l. c. Hesych. at the word, Δικαστηρια.

(19) Demosth. in Neær. B. 528. C. Hence Justin. Martyr, Orat. I. ad Gr. p. 24. says, that Plato durst not publish his opinions of the deity for fear of *the Hemlock*, φοβουτε κωνειν—that is, for fear of the Areopagus. This likewise throws great light on a passage of the Acts of the Apostles, xvii. 19

(20) Ælian. V. H. V. p. 18.

(21) Pollux, VIII. 9. Segm. 99.

(22) Pollux, VIII. 10. Segm. 117.

(23) Lucian. Bis accusato, p. 221.

(24) Æschyl. Eumenid. v. 561. and Schol.

(25) Pollux, VIII. 9. Segm. 90. Antiphon. Orat. XVI. p. 157.

(26) Demosth. in Aristocrat. p. 438. B.

(27) Demosthen. l. c. Antiphon. Orat. de Cæde Hierod. p. 94.

(28) Pausan. Attic. c. XXVIII. p. 68.

(29) Lucian. de Gymnas. p. 281.

(30) Lucian. l. c.

(31) Sext. Empir. Advers. Mathem. II. p. 304.

(32) Lucian. l. c. and Bis Accusat. p. 223: Harpocrat.

Harpocrat. at the word, *Συνήγοροι*. Schol. Aristoph. ad Vesp. v. 689.

(33) Pollux, VIII. 10. Segm. 117. Lucian. de Gymnas. p. 281. To this prohibition Quintilian alludes, VI. 1. § 7. and II. 17. See Themist. Orat. 16. Apul. Miles. X. p. 214.

(34) Demosth. in Aristogit. p. 493. C. Macrobian. Saturn. VII. 1. Juvenal. IX. 102. Thence the proverbial expression—*Καὶ Ἀρειοπαγίτη σιωπηλοτέρῳ*, or *σιγαυνωτέρῳ*—More silent even than an Areopagite.

(35) Ulpian in Timocr. p. 239. A. Ovid. Met. XV. 41. Plutarch. in Alcibiad. p. 202. D.

(36) Pollux, VIII. 10. Segm. 123. But Meursius, in Areopag. c. VIII. p. 59. does not think that passage refers to the Areopagus. See Lucian in Bis Accusat. p. 237. Aristoph. Schol. ad Vesp. v. 981.

(37) Aristoph. Vesp. v. 981. and 685, and 750. and Schol.

(38) Aristoph. Schol. ad Vesp. v. 981. and 985, where those urns are termed *αμφορεῖς*, and *καδίσκοι*. See Flor. Christ. ad h. l.

(39) Schol. Aristoph. Vesp. v. 106.

(40) Aristid. Orat. in Minervam. Julian. Orat. III. p. 114. D. To this Philostr. alludes, in Vit. Sophist. II. 3. p. 568. See Lucian, in Reviviscent, p. 401. and Lambin, ad Cic. Orat. pro Milon. c. 3.

(41) This undoubtedly was customary. See Lycurgus. Orat. Adv. Leocrat. p. 134. But was it always the custom? This is at least doubtful. It is evident from the oration of Demosthenes against Conon, p. 730. that criminals were likewise sentenced to banishment by the Areopagus. I shall not take particular notice of the objections to this assertion of our author, which are to be found in Meursius, Areopag. c. IV. and in Ælian. V. H. V. 18.

(42) Demosth. in Aristocrat. p. 438. B. Pollux, VIII. 10. Segm. 117.

(43) Pollux, VIII. 9. Segm. 99.

(44) Demosthenes, Orat. In Aristocrat. p. 438. C. acknowledges the antiquity of this tribunal by doubting whether he should refer its origin to the heroes, or to the Gods themselves.

(45) Meursius in Areopag. c. III. p. 11. Plutarch. in Solon. p. 88. D. E.

(46) Plutarch. l. c. Cic. de Offic. I. 22.

(47) Aristot. Polit. II, 10. Oxford Marbles, n. 5, 6. and 26.

(48) Perhaps by prohibiting those from a seat in the Areopagus who had not been vested with the dignity of archon. Plutarch. in Solon, p. 88. It is certain, however, by a passage of Pollux, VIII. 10. Segm. 125. that Solon gave the Areopagites a rank superior even to that of the

the Ephetæ; if we are to read in that passage, *προκατασσει*, and not *προσκατασσει*.

(49) Plutarch. in Pericl. p. 155. E. and P. 157. A. Aristotle, Polit. II. 10. Diod. Sic. Lib. XI. c. 77. p. 59. We there find that Pericles was assisted by Ephialtes in lowering the authority of the Areopagus.

(50) Cicero mentions it—ad Fam. XIII. 1. Luke, Act. xvii. 19. Besides, under the emperors Gratian and Theodosius, Rufius Festus is styled proconsul of Greece, and Areopagite—Inscript. Grut. n. 7. p. 464. which plainly contradicts the opinion of Meursius, that the Areopagus was abolished in the reign of Vespasian. Meurs. Arcopag. c. III. p. 16. Reinesius remarks, with regard to the inscription which we have cited, that it is probable that this Festus is he whom Valens sent to govern Asia in quality of proconsul—Zozim. IV. and that Ammianus Marcellinus calls him Festus Tridentinus. Lib. XXIX. p. 167. He afterwards thinks it more probable that Rufus Festus Avienus is the person meant in the inscription, and that he is perhaps the same whom Ammianus mentions. The passage of Ammianus is, Lib. XXIX. p. 563. and Valois makes the same conjectures with Reinesius, on Festus Tridentinus. The passage of Zosimus is B. IV. c. 15.

C H A P. XII.

Of the JURISDICTION of the ΕΡΗΤÆ.

I. **T**HIS was another very severe tribunal, which was likewise called, (1) το δικάσθηριον ἐπὶ Παλλαδίῳ.

II. It is said to have been instituted by (2) Demophoon.

III. In the early times it was not required that he should be a native of Attica who was to sit at this tribunal; the Argians were likewise admitted to that (3) honour.

IV. But Draco afterwards excluded the Argians, and only admitted the (4) Athenians.

V. These judges, who were fifty-one in (5) number, and at least fifty years of (6) age, took cognizance of involuntary murders,—περὶ ἀκασίων φονῶν.

VI. The only alteration which Solon made

made in this tribunal, was, that he took from it the cognizance of some important causes, which he transferred to the Areopagus, to increase the (7) authority of that court.

VII. The judges were called Εφεται, from the verb, εφιναι—to appeal; because appeals were made from *inferiour* tribunals to (8) *this*.

VIII. These judges were the most respectable persons of the ten tribes, from each of which five citizens were chosen of an irreproachable life, to whom one drawn by (9) lot was added.

NOTES to CHAP. XII.

(1) Demosth. contra Aristocrat. p. 438. C. Harpocrat. at the word Εφεται. Hesych. at the words Επι Παλλαδιω.

(2) Pausan. Attic. c. XXVIII. p. 69. Harpocrat. at the words, Επι Παλλαδιω. But Pollux, VIII. 10. Segm. 125. gives the origin of it to Draco. These authors, so opposite in appearance,
are

are reconciled by Cl. Jo. Tob. Krebsius, Diff. de Ephetis Atheniensium.

(3) Harpocrat. at the words, *Επι Παλλαδίου*.

(4) Pollux. VIII. 10. Segm. 124. 125. Sigon. de Rep. Athen. III. 3. p. 519.

(5) Pollux, l. c. Demosth. Orat. Adv. Macart. p. 666. A.

(6) Suid. at the word, *Εφεται*.

(7) Demosth. Orat. Adv. Macart. p. 666. and Adv. Aristocrat. p. 443. C. Pollux, l. c. Sigon. de Rep. Athen. III. 3. p. 519. Plutarch. Solon. p. 88.

(8) Pollux, l. c. Krebsius, Diff. cit.

(9) All these particulars are taken from the Schol. Aristoph. ad Plut. v. 277. and by that authority Sigonius is supported—De Rep. Athen. III. 3. p. 519. The opinion of Sigonius our author follows here. But as the objections of the author of the dissertation already cited are weighty, it is better to own one's ignorance than obstinately to rely upon assertions which are contradicted by reason.

C H A P. XIII.

Of the HELIASTIC JURISDICTION.

I. **T**HIS was a very famous tribunal at Athens. It was called (1) Ἡλιαία, or (2) Ἡλιασικόν.

II. It was so termed, because it was exposed, in open air, to the rays of the (3) sun.

III. To *judge* at this tribunal, was, for the same reason, in Greek, (4) Ἡλιαζειν; and the name of the judges was, (5) Ἡλιασταί.

IV. The number of the judges was not always the (6) same; it was greater, or smaller, as the causes were more or less (7) important.

V. (8) Lots determincd who those judges should be; and before they entered upon their office, they took a most sacred (9) oath in a most solemn manner.

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VI. As to the manner of bringing a cause before this court, I here give the substance of it.—He who wanted to lodge an action against any one, asked leave of the (10) *Thesmothetæ* so to do; after having obtained it, he summoned the other party by a kind of bailiff, called *κλητηρ*, (11) apparitor.—This was called in Greek, (12) *προσκαλεῖσθαι*—He then presented his suit to the magistrates in (13) writing.

VII. When the judges were met, the magistrates went to the court, with the suits, or petitions of the plaintiffs, and authorised the judges to try the several causes—which in Greek was termed, (14) *εἰσαγεῖν δίκας εἰς τὸ δικάζηριον*—*lites inducere in forum*—whence this other expression was derived—*δικη εἰσαγωγίμη*—*lis importata*—i. e. (15) *introduc̄ta in forum*.

VIII. When the cause was brought before the judges, the accused person had four ways to elude judgment, or to have it deferred—viz. 1^o (16) *παραγραφῇ*—2^o (17)

ὑπωμοσία

υπομοσια—3° (18) αντιγραφη—4° (19) αντι-
ληξις.

IX. If the accused person used none of these resources, he and the accuser were obliged to take, each of them, an oath. The accuser's oath was termed, *προμοσια*—and that of the accused, (20) *αντωμοσια*.

X. Besides, each of them was obliged to deposit a certain sum of money, which was termed, *Prytanæa*, or *Paraftafis*, or, *Paracatabolè*, or (21) *Epôbelia*.

XI. After these preliminaries, the plaintiff and the (22) defendant or his (23) patron, were permitted to speak. The time which was allowed each of them to plead was measured by a (24) water-clock.

XII. As much water was allowed for the one as for the (25) other. And to prevent fraud, the pouring of the water into the water-clock was entrusted to a faithful person, who was termed, (26) *Εφυδωρ*.

XIII. Hence came the proverb—(27)
Προς τη κλειψυδωρα, δεσ.

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XIV.

XIV. The judges, after having heard each party, gave their judgments by little flints, and passed (28) sentence.

XV. When the accused person lost his cause, he was condemned to a fine, or to some other punishment. If the punishment was death, he was put into the hands of eleven (29) executioners, who were called—The Eleven—(30) οἱ ἐνδεκά.

XVI. When he was only condemned to pay a fine, he was delivered to other officers, named (31) πρᾶκτορες, exactores.

XVII. When he was not able to pay the fine, he was thrown into (32) prison.

XVIII. His son too was proclaimed infamous, and was thrown into the same prison, if his father (33) died there.

XIX. The pay of the Heliaſtæ for every cause they tried, was three (34) oboli.

NOTES to CHAP. XIII.

(1) Pausan. Attic. c. XXVIII. p. 69. Holsten ad Steph. p. 128.

(2)

(2) Subaudi, Δικαστηριον, Tribunal.

(3) Schol. Aristoph. ad Nub. v. 860. See Ulpian in Timocrat. p. 227. C.

(4) Aristoph. Lysistrat. v. 381.

(5) Aristoph. Equ. v. 255. Harpocrat. at the word, Ἡλιαία.

(6) Pollux VIII. 11. Segm. 123.

(7) Ulpian, in Timocr. p. 226. B. Petit, ad Leg. Attic. p. 309.

(8) Petit, p. 309. He grounds his assertion on a passage of Demosth. adv. Aristogit. p. 494. A.

(9) This oath is termed ὅρκος ἡλιαίων, and is to be found in Demosth. adv. Tim. p. 481.

(10) Petit, Leg. Attic. p. 314. It appears that this permission was not granted till after an examination termed ἀνακρισις—on which consult Suidas at this word, and Ulpian. Midian. p. 176. A.

(11) Schol. Aristoph. ad Vesp. v. 189. Harpocrat. at the word, Κλητηρις. Salmas. ad Jus Attic. p. 858.

(12) Aristoph. Nub. v. 1280. and, Schol. in h. l. Demosthenes uses likewise the word Καλεισθαι. Aristocrat. p. 437. B.

(13) Ulpian. in Midian. p. 172. B. Demosth. Orat. de Cherson. p. 38. B. calls this accusation, or brief, πινακιον; and Suidas says it was likewise

termed, προκλησιν γραμματειον ; i. e. tabula, or libellus, cui actio inscripta erat.

(14) Sigon. de Repub. Athen. III. 4. p. 523. and the authors whom he cites. Harpocrat. at the words, Ἡγεμονια δικαστηριου. Lyfias contra Alcibiad. and Orat. Κατα Νικομαχου. Demosth. adv. Lacrit. p. 598. B.

(15) Demosth. in Zenothemid. p. 577. C. In Lacritum, p. 598. A. Lyfias in Panceleonem.

(16) Παραγραφη—was an opposition insisting on one of the following particulars—either that the affair had been judged before—or that it had not been brought before the judges by the magistrates,—or that there was no law relating to the point in question. See Suidas at this word. Ulpian in Midian. p. 170. C. Pollux, VIII. 6. Segm. 57.

(17) Ὑπομασια was an oath taken to obtain a delay. It pleaded, sickness, the death of a friend, or some other misfortune. See Ulpian in Midian. p. 170. C. Harpocrat. at this word, and the authors cited by Valesius. See likewise Palmer and Kuster ad Aristoph. Eccles. v. 1018.

(18) Αντιγραφη—was a recrimination by which the defendant accused the plaintiff. Pollux, VIII. 6. Segm. 58. and the notes in Harpocraton.

(19) Αντιληξις—was, when the accused person having not been in court, and consequently having

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ing not heard the bailiff summon him to appear there, thus escaped judgment, and in the space of two months, brought an action in his turn against his accuser. See Sigon. de Rep. Athen. III. 4. p. 524. Pollux, VIII. 6. Segm. 61. Wolf. in Midian. p. 361. C.

(20) Pollux, VIII. 6. Segm. 55. explains these two words. See Ulpian. in Orat. de falsâ Legat. p. 100. A. Schol. Aristoph. ad Vesp. v. 1036.

(21) All these terms are explained by Pollux, VIII. c. 6. Segm. 38. 39. See Sigon. l. c. p. 525. Harpocrat. at these words, Πευτανεία—Παρασασίς—Παρακαταβολή—Επωβελεία—and Kuster and Aristoph. Nub. v. 1134. and v. 1182.

(22) Herald. ad Jus Att. and Rom. VI. 10. P. 3.

(23) Suidas, at the word, Συνηγορός. Æschin. contra Ctesiphont. p. 302. C.

(24) Aristoph. Schol. ad Acharn. v. 693. Æschin. contra Ctesiph. p. 302. C. Demosth. in Nicostrat. p. 723. B. Lucian often alludes to this custom. For instance, in Revivisc. 395. 403.

(25) It is probable, from a passage of Demosthenes, that this was not always customary. In Macertat. p. 659.

(26) Pollux, VIII. 9. Segm. 113. Kuster, ad Suid. at the word, Διαμεμετρομένη.

(27) i. e. To plead by the water-clock—Πρὸς ὕδωρ ἀγωνιζέσθαι—as Demosthenes expresses it.—In Macartat. p. 659. A. Cic. de Orat. III. § 34. Ad Clepsydram clamare. From this custom other proverbial expressions are derived, aquam perdere, ἀλλως ἀναλίσκειν ὕδωρ—and perhaps this—*aqua hæret*.

(28) Xenoph. Sympos. p. m. 704. Sigon. p. 527. Pollux, VIII. 5. Segm. 16.

(29) Lyfias κατὰ τῶν σιτοπωλῶν.

(30) The Schol. Aristoph. ad Vesp. v. 1103. calls them, Νομοφυλάκες, Θεσμοφυλάκες, Ἀρχοντες. See the Commentaries on Pollux, VIII. 9. Segm. 102.

(31) Demosth. in Theocrim. p. 510. A. In Aristogit. p. 494. B. They are also mentioned in the Gospel of St. Luke, xii. 58.

(32) Nepos, Miltiad. c. VII.

(33) Nepos, in Cimone, c. I. Demosthenes exclaims against this custom. Epist. III. p. 114.

(34) Their pay was only one obolus, according to Aristophanes—Nub. 861.—Two, according to the Schol. ad Ran. v. 140. and three, according to Pollux, VIII. 9. Segm. 113. and 5. Segm. 20.

C H A P. XIV.

Of JUDGMENTS and ACCUSATIONS.

I. **T**HE judgments were public or private.

II. The public judgments were termed

(1) κατηγοριαί, and the private, (2) δίκαι.

III. There were different kinds of public judgments.

1^o The judgment named γραφή, which took cognizance of various (3) public crimes, such as murder, premeditated wounds, setting fire to houses or other possessions, poisonings, ambushes, sacrilege, impiety, debauchery, adultery, calumny, celibacy, and other crimes, relative to military discipline, such as, neglecting to be enrolled, desertion, quitting one's (4) post, &c.

2^o The judgment called (5) φασίς was the detection and information given of concealed crimes.

3° The judgment termed *ενδειξις*, was the process against those who, without having paid their quota to the public treasury, offered themselves candidates to bear offices, and to judge the citizens. Every one was permitted to (6) inform against them.

4° The judgment named *απαγωγή*, was the prosecution of thieves and robbers; against whom any one might inform in their absence, or bring them to justice when they were caught (7) *in flagranti delicto*.

5° The judgment termed *εφηγησις*, was the discovery of a (8) criminal who concealed himself.

6° The judgment named *ανδροληψιον* was the process against those who refused to deliver up a criminal concealed in their (9) house.

7° The judgment termed *εισαγγελια*, was the animadverting on those who committed crimes against which there was no positive (10) law.

89 There were also many kinds of private judgments adapted to the different private

private crimes—to abuse, blows, bad treatment of any kind; (11) madness, false witness, and other crimes of this nature, relating to deposits, to commerce, to the letting of houses, to (12) patronage, &c.

NOTES to CHAP. XIV.

(1) They were likewise termed, *δικαὶ δημοσiai*, or, *δικαὶ δημοσιᾶ*, subaudi, *διδμασμεναι*. Demosth. in Timocrat. p. 469. B. The public judgments were the judgments established for the maintenance of the public laws; and the public laws were laws enacted against public crimes. See Salmas. de Modo Usurar.

(2) *Δικαὶ ἰδiai*, or *ἰδιωτικαὶ*—Private causes—Demosth. Ibid. and Salmas. l. c.

(3) Harpocrat. at the word, *Γραφῆ*. Salmas. de Modo Usurar. p. 108. Herald. ad Jus Attic. p. 195.

(4) These are almost all the crimes enumerated by Sigon. de Rep. Athen. III. 1. p. 509. Consult likewise Pollux, VIII. 6. Segm. 40.

(5) This word is derived from, *φαίνειν*, to show. See Sigon. l. c. Pollux, VIII. 6. Segm. 47.

(6) See Demosth. in Timocrat. pag. 464. C. Ulpian.

Ulpian. pag. 239. B. Schol. Aristoph. ad Vesp. v. 1103. Salmaf. de Modo Usurar. p. 779. and Andocid. De Myst. p. 185.

(7) Sigon. l. c. p. 511. Ulpian. in Timocrat. p. 239. B. Lyfias, in Agorat. p. 126. Salmaf. de Modo Usurar. p. 773.

(8) Sigon. l. c. p. 511. Salmaf. l. c. p. 777. Pollux, VIII. 6. Segm. 50.

(9) Pollux, l. c. Harpocrat. at this word. Salmaf. l. c. p. 212.

(10) Sigon. l. c. p. 495. Harpocraton, at this word. Pollux, VIII. 6. Segm. 51. Salmaf. l. c. p. 589. Herald. Obs. ad Jus Attic. p. 220.

(11) In Greek, *παρρησια*. But Sigon. l. c. substitutes, *παρρησια* — drunkenness. And his reading seems to be supported by a passage of Pollux, VIII. 9. Segm. 89. But perhaps our author consulted some manuscripts of Pollux, which had the word, *παρρησια*. This sense, in fact, is confirmed, by a passage of Cicero, de Senect. c. VII.—De Sophocle a filiis in judicium vocato, quod videretur desipere. See Xenoph. Memorab. I. 2. § 49. and Aristoph. Nub. v. 843.

(12) These are all the private crimes enumerated by Sigonius; and his enumeration differs very little from Pollux, VIII. 6. Segm. 31.

C H A P. XV.

Of the PUNISHMENTS used by the
ATHENIANS.

I. **T**HE principal, and most usual punishments, (1) were,

1° Ατιμία, public (2) infamy.

2° Δουλεία, servitude—to which a (3) free-man was reduced.

3° Στιγματα—marks which were impressed with a red-hot iron on the forehead, or hands of slaves who had fled from their masters, or committed any other great (4) crime.

4° Στήλη—this punishment was—engraving the offence of a criminal in large characters on a (5) pillar.

5° Δεσμοι—chains—they were of many kinds. 1. Κυφων; this was a wooden confinement, which bent down the neck of the (6) criminal;—it is likewise termed, (7) κλοι, and κλω.—2. Χοινίξ—this was
—wooden

—wooden (8) fetters. It was likewise named, (9) ξυλον—In Attica, (10) καλον, (11) ποδοκακη, and—(12) ποδοσραβη.—3. Σανις; it was a table, on which (13) malefactors were tied down.—4. Τροχ[⊙]—a wheel, to which the fugitive slaves, or those who were guilty of theft were tied, and beaten with (14) rods.

6° Φυγη—exile—the banishment of a citizen from his country, without hope of (15) return.—Yet he might be recalled by the same magistrate who exiled him. The goods of exiled persons were confiscated and sold by auction. Their place of exile was not fixed in the (16) sentence passed upon them.

7° *Ostracism* was a peculiar kind of exile, by which a citizen, whose (17) power had grown formidable, was banished from his country for ten years. The suffrages were given upon shells, in Greek, termed οστρακα, whence the word (18) ostracism was formed. The ostracism was not valid without

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six thousand of those (19) shells. This kind of exile, and exile in the general and more extensive sense, were alike in one particular;—in each of the punishments a man was (20) banished from his country. But in other circumstances they differed—
 1° The goods of the ostracised were neither confiscated, nor sold by auction, as those of the (21) exiled.—2° The ostracised were obliged to reside in a particular place; but the (22) exiled were not. When ostracism was established is not certainly known; some say it was instituted by (23) Hippias, and others, by (24) Clisthenes. Hyberbolus, an abandoned man, was the last on whom the sentence of (25) ostracism was passed, a sentence too mild for his guilt. The Syracusans adopted this punishment from the Athenians; but instead of shells, they used leaves; whence comes the word, (26) *παραλισμὸς*.

NOTES

NOTES to CHAP. XV.

(1) All these punishments are included by Pollux in the general word, τιμηματα, servitude excepted.

(2) This punishment is often mentioned in the laws of the Athenians. See Diog. Laert. I. 55. In comparing which passage with Æschin. in Timarch. p. 174. C. it appears that those who had been once disgraced with public infamy, lost the right of haranguing the people, of standing candidates for public honours, and all the other privileges of a citizen. See Sigon. p. 516. and particularly Krebsf. in Commentat. de Stelitis Atheniens. p. 6.

(3) This was the punishment of all those who were sold by law. See Argument. Orat. Demosth. contra Eubulid. p. 535. C. Plutarch, in Solone, p. 91. A.

(4) See Lipsf. Elect. II. 15. Hermann. Hugo, de prima Scrib. Orig. c. 19. cum Observ. Trotzii, p. 189. and Pollux, III. 8. Segm. 79.

(5) Demosth. Philipp. III. p. 49. A. Pollux, VIII. 7. Segm. 73. The reader will find this subject thoroughly treated by Krebsius, Diff. de Stelitis Atheniens.

(6) Aristoph. Plut. v. 458. and Schol. It was so named because it confined the head. In Latin,

Latin, it was termed *cuspis*, if we credit Salmasius—De Modo Usur. p. 814. or rather Suidas.

(7) Suidas, at the word, *κυφών*.

(8) Schol. Aristoph. ad Plut. v. 276. Salmas. ad Achil. Tat. p. 648.

(9) Aristoph. Equ. 393. calls it *ξύλον τετρημένον*, the perforated wood—Lyfistr. 681. and Equ. 1046.—*ξύλον πεντεσυριγγον*—the wood with five holes.

(10) Hesychius calls it *καλίσκος*.

(11) We find *ποδοκακκη*—Taylor, in Orat. I. Lyfiæ advers. Theomnest. p. 81. where Lyfiæ as himself explains these words of the law of Solon—*ἐν τῇ ποδοκακκῇ δεδεσθαι*—by the following—*ἐν τῷ ξύλῳ δεδεσθαι*. See Demosth. in Timocrat. p. 475. B. and Wolf. ad Act. XVI. 24.

(12) Schol. Aristoph. ad Equ. v. 366. In Latin, *nervus*. Gell, XX. 1.

(13) Aristoph. Thesmoph. v. 938. and 947.

(14) Schol. Aristoph. Plut. v. 876. terms it likewise, *ξύλοπειδη*.

(15) Suidas, at the word, *οφθακισμός*.

(16) Schol. Aristoph. ad Equ. v. 851. and ad Vesp. v. 941.

(17) Aristot. Polit. III. 13.

(18) Diodor. Sic. XI. c. 55. p. 41. Plutarch. in Aristid. p. 322. E. In Pericl. p. 157. B. In Alcib. p. 197. A.

(19)

(19) Schol. Aristoph. ad Equ. v. 851. Plutarch. l. c. and Pollux, VIII. 5. Segm. 20.

(20) Schol. Aristoph. ad Vesp. v. 941.

(21) Schol. Aristoph. l. c.

(22) Suidas, at the word, *οστρακισμός*, and Schol. Aristoph. l. c.

(23) Heraclid. de Reb. Public. In Meursi. Lect. Attic. v. 18.

(24) Ælian. XIII. 24. Other authors attribute it to others. The reader will find their different opinions in Meursius, l. c. It is probable that it was instituted by Clisthenes. For Diodorus Siculus says, that ostracism was established after the expulsion of the Pisistratidæ; Harpocraton, that Hipparchus, a relation of Pisistratus, was the first who was banished by ostracism—and we are told by Aristotle, l. c. that Clisthenes strengthened the democracy.

(25) Schol. Aristoph. ad Equ. v. 851. Plutarch. in Aristid. p. 322. D. In Niciâ, p. 530. D.

(26) Diod. Sic. XI. c. 87. p. 65. Hesych. at the word, *πεταλισμός*.

C H A P. XVI.

Of the CAPITAL PUNISHMENTS.

I. **T**HE capital punishments among the Greeks in general, as well as among the Athenians, were—1° (1) *Ξιφ*—the sword.—2° (2) *Λιθοβολία*—lapidation.—3° (3) *Κατακρημνισμός*—precipitation from the top of a rock.—4° (4) *Καταποντισμός*—drowning in the sea.—5° (5) *Φαρμακόν*—poison.—6° (6) *Βαραθρόν*—throwing the criminal into a deep pit.—7° (7) *Τυμπανισμός*—beating him to death with sticks.—8° (8) *Βροχ*—hanging.—9° (9) *Πυρ*—burning.

NOTES to CHAP. XVI.

(1) Pollux, VIII. 7. § 71.

(2) Ælian. V. H. v. 19. Cic. de Offic. III.

11. See Meurs. ad Lycoph. v. 331. Mauflac. ad Plut. Geogr. Miner. T. II. p. 11.

S

(3)

(3) Eurip. Troad. v. 720. Pausan. Phoc. c. II. p. 102. Ælian. V. H. XI. 5. Henel. O-tium Uratislaviense, c. X.

(4) Schol. Aristoph. ad Equ. v. 1360. Potter, ad Lycoph. v. 239. Wolf. Cur. Philol. ad Matth. XVIII. 6.

(5) Ælian. V. H. I. 16. Plato, in Phæd.

(6) Aristoph. Plut. v. 431. and Schol. Harpocr. at this word; and Vales. p. 30. Maufl, ad Plut. de Flumin. p. 17.

(7) Schol. Aristoph. v. 476. This punishment is minutely discussed by Gataker, in Adversar. Misc. c. XLVI. p. 907. See Wolf. Cur. Philol. ad Hebr. XI. 35.

(8) Pollux, VIII. 7. S. 71. makes *βεροχον*, the rope, one of the instruments used by the executioners.

PART III.

Of the MILITARY GOVERNMENT.

CHAP. I.

Of the LAND-SERVICE.

I. **I**N the Grecian armies there were—1° Infantry—2° Those who fought on cars—3° (1) Cavalry.

II. There were three kinds of infantry. 1° Ὀπλιται, the heavy-armed soldiers. 2° Ψιλοι, the light-armed soldiers. 3° Πελτασαι, those who carried the buckler called πελτα; though they are sometimes comprehended in the ψιλοι, and by that term (2) distinguished from the ὀπλιται.

III. The custom of fighting on a car seems to have been more ancient among the

Greeks than that of fighting on (3) horseback.

IV. Most of their cars or chariots of war were drawn by (4) two horses.

V. In each car there were two warriors; whence comes the Greek name of a car, (5) *διφρος*.—One was, *ἡνιοχ*—he who held the reins, the charioteer. The other—*παραιβάτης*—he who directed the (6) charioteer whither he should drive. The *paræbates*, when he came to a close fight, descended from the (7) car.

VI. The Thessalians were the most famous horsemen of all (8) Greece. We are told that the Lapithæ were the first who thought of mounting a horse. Men on horseback, before people were accustomed to the fight, were deemed (9) prodigies, and gave rise to the fables of (10) Centaurs, and Hippocentaurs.

VII. Among the Athenians no person was admitted into the cavalry, without having previously obtained the consent of the

the Hipparchus, the Phylarchus, and of the (11) senate of five hundred.

VIII. Two qualifications were principally required of one who went into the cavalry, viz. (12) fortune and strength.

IX. His horse was to be well broken, bold, mettlesome, tractable, and obedient to his master.—If he had not these qualifications, he was (13) rejected.

X. Trial was made of him to the sound of a bell—(14) κωδων^ς; hence is derived the verb, (15) κωδωνίζειν—to try.

XI. Horses worn with long service were suffered to enjoy their ease; they made a mark on their jaw, called in Greek, (16) τροχ^ς, and (17) τρυσιππιον; whence comes the proverbial expression—(18) επιβαλλειν τρυσιππιον.

XII. The horsemen had titles relative to their different arms—as, δορατοφοροι, κοντοφοροι, ακροβολισαι, ιπποτοξοται, αμφιπποι, διμαχαι, καταφρακτοι, (19) μη καταφρακτοι.

XIII. The horses of the Cataphracti

were covered with different arms and ornaments—such as—*προμετωπίδα, παρωτία, παρηγία, προσερνιδια, παραπλευριδια, παραμηριδια, (20) παρακνημιδια, (21) στρωματα, (22) φαλαρα.*

XIV. The Athenians were obliged by law to (23) enrol themselves for war when their names were written in a list, called (24) *Lexiarchica*, i. e. when they were (25) eighteen years of age.

XV. The names of the soldiers who were enrolled were inscribed in the public (26) registers. To enter their names thus, was termed in Greek, (27) *στρατολεγειν, (28) καταλεγειν, καταγραφειν, and—καταγραφην, ογ, καταλογον (29) ποιεισθαι.*

XVI. As soon as the young soldier was enrolled, he took a military (30) oath. The state furnished him with his (31) buckler, and his pike.

XVII. The new levies made their first expedition round the territories of Attica, which they were to defend against all incursions:

curfions: thence they were called (32)

περιπολοι.

XVIII. The military age laſted forty-two years, viz. from eighteen to (33) fixty.

XIX. Old men, and citizens on the decline of life, and of a weak conſtitution; (34) collectors of the public revenue, and (35) infamous perſons, were excluded from military ſervice.

XX. Neither were the ſlaves allowed to ſerve in war, except in every imminent and great (36) dangers.

XXI. No citizen of Athens could reſuſe to (37) ſerve; for unleſs a man bore arms for the ſtate, he loſt the right of giving his ſuffrage, and the other privileges of a (38) citizen.

XXII. To prevent defections, marks, termed (39) *σηματα*, were imprinted on the hands of the ſoldiers.

XXIII. In the ancient times, every ſoldier ſerved at his own (40) expence.

XXIV. The Carians were the firſt of the

Greeks who served for pay; a circumstance which drew on them the character of a mercenary, and sordid people; and which gave birth to these proverbial words—(43)

καρικοί, and καριμοίροι.

XXIV. But afterwards all the Greeks made war a trade; and fought for money, not only in defence of their country, (but likewise in (43) foreign armies.

XXV. Pericles was the first who introduced among the Athenians the custom of serving for (44) pay.

XXVI. The pay was not always the same. The foot at first had (45) two oboli a-day; afterwards, (46) four. Hence we have the following proverbial expressions—(47) τετρωβολοί βί— and (48) τετρωβολίζειν.

NOTES to CHAP. I.

(1) Ælian. *Tactic.* c. 2. terms them thus in Greek—1° Το πεζικόν; 2° Το ἐπ' ὀχημάτων; 3° Το ἐφ' ἵππων.

(2)

(2) Ælian. Tactic. c. 2. p. 14. Arrian. Tactic. p. 10. Suidas, at the word, *ἐπιτάται*. See Pollux on the Pelta, I. 10. Segm. 134. Livy, XXXI. 36. calls the Peltastæ, Cetrati.

(3) Homer's heroes are always mounted upon chariots, and never upon horses. For instance, Iλ. B. &c. Thus the opinion of Lucretius, B. V. v. 1296. is void of probability. See Palæphat. c. I. Hermann. Hug. de Milit. Equ. I. 6. P. 37.

(4) Homer, Iλ. E. v. 195. Ibid. T. 400. Virg. Æneid. VII. 280. Yet sometimes they were drawn by three. Homer. Iλ. II. v. 471.

(5) The word *διφρεῖ* is of the same import with *διφορεῖ*. Eustath. Iλ. P. p. 1154. l. 39.

(6) Eustath. l. c. and Iλ. X. p. 1380. l. 13.

(7) Homer. Iλ. P. v. 480. Hermann. Hug. l. c. pag. 42.

(8) Xenoph. de Agefil. p. 522. Polyb. IV. p. 278. Pausan. Phocic. I. p. 799. Justin. VII. 6. Hermann. Hug. de Milit. Equestr. I. 2. p. 10.

(9) Virg. Georg. III. 155. But what we are ignorant of is the name of him who first taught men to ride on horseback. See Brunner. ad Palæph. I. p. 89.

(10) Palæph. *Περὶ ἀπιστῶν*, c. I. Ælian. V. H. IX. 16.

(11)

(11) Xenoph. Hipparc. p. 753. Petit, ad Leg. Attic. p. 550.

(12) Xenoph. l. c. Petit, l. c. p. 552.

(13) Xenoph. l. c. Memorab. III. 3. § 4. Petit, l. c. p. 551.

(14) Schol. Aristoph. ad Ran. v. 78. Suid. at the word, κωδωνισαι.

(15) Aristoph. ad Ran. v. 735. Hesych. at the word, κωδωνισω. We find another etymology of this word in Ulpian. Orat. de Fals. Legat. p. 105. B.

(16) Hesych. at the words ἵππον τροχῶ.

(17) Hesych. at the word, τρυσιππιον. Kusterus, ad Suid.

(18) Eustath. ad Od. Δ. p. 197. l. 44. and the notes varior. ad Poll. 7. 33. Segm. 186.

(19) All these words are explained by Ælian. in Taët. II. p. 14. See Hesych. at the word, δυμαχαι, and Pollux, I. 10. Segm. 132.

(20) Frontalia—Aurium, et Maxillarum tegmina—Pectoralia—Laterum tegumenta—Femorum munimenta—Ocreæ. Pollux, I. 10. Segm. 140. where, instead of παρωτια, we read, παρωπια, tegumenta oculorum. See Achill. Tat. I. p. 49. Gell. v. 5. Apul. in Miles. X. p. 224. and De Deo Socrat.

(21) Strata Equorum. Xenoph. Cyropæd. VIII. p. 190. By the same author they are termed ἵπποχον—περὶ ἵππιχης.

(22) Equorum, equitumque ornamenta. Pollux, X. 12. Segm. 54. That in the word *φαραρα* were included ornaments of the riders, Livy leaves us no room to doubt. IX. c. 46. See Hermann. Hug. l. c. II. 3.

(23) See Ulpian. In Olinth. III. p. 29. B.

(24) See Lycurg. adv. Leocrat. p. 146. Pollux, VIII. 9. Segm. 105.

(25) Ulpian, l. c. says, *eighteen*; and Pollux, l. c. says, *twenty*. But these authors may be easily reconciled.

(26) Schol. Aristoph. ad Equit. v. 1336. Those public registers were termed, *καταλογος*. —Whence Xenophon, Memorab. III. 4. § 1. has this expression—*εκ καταλογου στρατευομενος*—one who was appointed to military service from the catalogue.

(27) Plutarch. in Mario, p. 410. A.

(28) Aristoph. in Equit. v. 1064.

(29) Polyb. de Milit. Rom. c. I. § 2.

(30) We have the form of the oath in Lycurgus, adv. Leocrat. p. 146. and in Pollux, VIII. 9. Segm. 105.

(31) Harpocrat. at the word *περιπολος*.

(32) Pollux, VIII. 209. Segm. 105. Harpocrat. at the word, *περιπολος*. Aristophanes alludes to this name. Av. v. 1177.

(33) I cannot be of our author's opinion. For the law in Ulpian, ad Olynth. III. p. 29. B. enjoins

joins soldiers to serve to the age of forty. And Macrobius seems to have that law in view, in Somn. Scip. I. 6. p. 29. as Lipsius remarks, de Milit. Rom. I. Dial. 2. The additional names of *ληξεως*, or *ηλικιων*, as they are called, make a difficulty, on which names, the reader may consult Harpocrat. at the word, *επωνυμοι*, and Suidas at the same word, and other authors. It appears that this difficulty has brought Lambert Bos into an error, and Sigon. de Rep. Athen. IV. 5. p. 554. But it is completely solved in Petit, ad Leg. Attic. and though it were not solved, we should abide by the clear and positive terms of the law.

(34) Demosth. in Neær. p. 521. A.

(35) Lyfias—*Κατα Αλκιβιαδου Αστρατιας*, p. 141. Meurs. in Themid. Attic. I. 10. p. 26.

(36) Aristoph. Ran. v. 33. and Schol. and Spanheim. Suidas, at the word *οιμοι*. Pausan. Achaïc. c. XV. p. 559. Petit, Leg. Attic. p. 547.

(37) Ulpian. Orat. de Fals. Legat. p. 117. B. See Petit, p. 153.

(38) Æschines contra Ctesiphon. p. 299. B. Petit, p. 556. Suidas, at the word, *αναυμαχισ*.

(39) This observation is fitter for an abridgment of Roman antiquities than for a little treatise on Greek customs. For there were no military stigmata but under the Cæsars. The reader may

may consult on this custom, Lips. de Milit. Roman. I. 9. Herm. Hug. de Scrib. Orig. c. XIX. p. 196. and the authors cited by Wolf. In Curi Phil. ad Gal. VI. 17. It is true, Aëtius Amiden, a Greek physician, has the following words—*Στιγματα καλῶσι τα ἐπὶ τοῖς προσώποις, ἢ ἀλλὰ τινος μέρους τοῦ σώματος ἐπιγραφόμενα οἷα τῶν στρατευομένων ἐν ταῖς χερσίν*—Stigmata are marks imprinted on the face, or any other part of the body; as they were imprinted on the hands of soldiers.—By this passage we see what stigmata were, and that they were made upon the hands. But as this physician lived in the time of Justinian, when the Romans were masters of the world, his testimony is not sufficient to prove that this custom was in use among the Greeks.

(40) This is proved by the information of Ulpian, who tells us, pag. 50. A. that Pericles was the first who procured pay for the soldiers.

(41) Suidas. Cic. pro Flacc. c. XXVII. Strabo, XIV. p. 456. Mich. Apostol. VIII. 34. and XV. 59. Meurs. ad Lycophr. v. 1384.

(42) Hesych. at these words. We find a like proverb in Hom. Il. I. v. 378. Hemsterh. ad Aristoph. Plut. p. 6.

(43) This custom is often mentioned by Aristophanes. Ex. Gr. Av. v. 1367. See Polyæn. III. 9. § 35. and 51. Ælian. V. H. III.

27. Plutarch. Agefil. p. 616. C. D. Xenoph. Agefil. 124.

(44) Ulpian. ad Orat. de Syntax, pag. 50. A. Meurf. ad Lycophr. v. 1384.

(45) Demosth. Philipp. I. p. 17. C.

(46) Meurf. Lect. Attic. II. 8. Petit, ad Leg. Attic. p. 554.

(47) Eustath. ad Od. A. p. 39. l. 42.

(48) Pollux, IX. 6. Segm. 64.

C H A P. II.

Of the ARMOUR and WEAPONS.

I. **T**HEIR arms may be divided into three kinds. 1° The arms to cover the body. 2° Their common weapons of war. 3° The arms which they used in (1) sieges.

II. The arms to cover the body were, 1° (2) Περικαφελεια, galea, the helmet; termed also—(3) Κρανῶν, (4) Κορυς, (5) Κυνεη. 2° (6) Θώραξ, lorica, the cuirass. 3° (7) Ζωσηρ, or ζωνη, cingulum, the baldrick. 4° (8) Κνημιδες, ocreæ, the boots. 5° (9) Ασπις, clypeus or, (10) Θυρεῶν, scutum, the shield.

III. The helmet was sometimes of brass; but commonly of the hide of certain animals; whence the following words are derived—(11) λεοντεη—(12) ταυρειη—(13) αιγειη—(14) αλωπεκεη—κυνεη, &c.

IV. The helmet had a thong, named οχευς, which was tied round the (15) neck.

V.

V. The helmet was mounted with a crest, termed (16) Φαλῶ, and (17) Λοφῶ.

VI. The cuirass was a piece of armour to guard the breast. It was made either of (18) linen, or of (19) brass, or of leather and (20) brass.

VII. The brazen cuirass was a straight plate, and was called, (21) Θωραξ σάδιῶ— or, (22) Στατῶ.

VIII. The cuirass of leather and brass was made in the following manner. They put to the cuirass chains of rings, and then it was called, Ἀλυσιδωτῶ.—Sometimes the rings resembled scales; the cuirass was then termed, (24) Λεπιδωτῶ, and (25) Φολιδωτῶ.

IX. Ζωσῆρ, or ζώνη, a girdle which (26) went round the armour. Hence the word, (27) ζωννυσθαι—accingere se ad prælium.

X. Κνημιδες—the greaves, ocreæ, or tibialia—were of (28) brass, iron, or some other (29) metal. They were clasped round the lower (30) part of the leg.

XI.

XI. Ασπίς, the buckler, clypeus, was of wood, of rushes, or twigs, or of hide; and when it was made of any of these substances, it was generally covered with brass.

XII. The parts of the buckler were,—
 1° (35) Αντιζ, or (36) ιτις, περιφερεια, κυκ-
 λος—words which signify the (37) circum-
 ference or orbit of the buckler. 2° Ομ-
 φαλος, umbo, a prominent part in the (38)
 middle of the buckler. 3° Τελαμων—a
 strap in the inner side of the buckler, by
 which it was hung on the (39) shoulder.
 4° Πορπαξ, a ring by which the buckler was
 held. In later times, a handle, (41) οχανον,
 was substituted for the ring.

XIII. On their bucklers were often re-
 presented birds and quadrupeds, lions, for
 instance, and eagles; and even their Gods,
 the sun, the (42) moon, &c.

XIV. Most of the ancient bucklers were
 large enough to cover the whole (43) body.
 Hence come the epithets—(44) ανδρομηκεις
 —and (45) ποδηνεκεις.

T

XV.

XV. The figure of the bucklers called ασπίδες was round—hence they have the following epithets—ασπίδες ευκυκλοι—clypei rotundi—παντοτε ισαι—undique æquales.

XVI. The form of the buckler termed θυρεος, was (48) oblong.

XVII. The offensive arms were, 1° Εγχο, and δορυ—the pike, and the lance.—2° Ξιφος—the sword.—3° Αξίνη, and πελεκυς—securis, et bipennis. 4° Τοξον, the bow.—5° Ακοντιον, the javelin.—6° Σφενδονη, the (49) sling.

XVIII. The pike and the lance were of wood, and commonly of ash, whence comes the word, (50) μελιη. The point, αιχμη, and in Latin, cuspis, was of (51) brass; so was the other (52) end, which they used to stick into the ground.

XIX. There were two kinds of pikes; one used in close fight, which was called (53) ορεκτη, porrecta—another with which they fought at a distance, which was called, παλτη, vibrata, missilis.

XX.

XX. In ancient times the sword hung in a kind of sash, which came from the right (55) shoulder to the left side. The scabbard was termed, (56) *κολεός*.

XXI. The securis and the bipennis were sometimes used in (57) battle.

XXII. The bow was commonly of (58) wood; the string, in Greek, *νεύρα*, was of horse hair; whence came the word (59) *ἵππειαι*. In ancient times it was of (60) leather. The extremities of the bow, to which the string was tied, were called (61) *κορώνη*; and were commonly gilt.

XXIII. The arrows, in Greek, (2) *βέλη*, (63) *οἷστοι*, (64) *ἰοί*, were of a light wood. They were pointed with (66) iron, and sometimes (67) poisoned. They were feathered, to make their flight more (68) rapid.

XXIV. The javelin—*ακοντίον*. There were many kinds of this weapon—(69) *ύσσος*, (70) *αἰγανή*, (71) *γροσφόσος*. Some were lanced with a thong, termed in

Greek, *αγκυλη*, in Latin, (72) *amentum*. The javelins of this sort were called, (73) *μεσαγκυλα*.

XXV. The sling, *σφενδονη*, was of an oval (74) shape, and gradually terminated on each side, with two (75) thongs.—It was commonly made of woollen (76) cloth; with it were thrown (77) arrows, (78) stones, and pieces of (79) lead.

XXVI. Hitherto we have examined the arms which were used in battles. Let us now take a view of the machines which were used in sieges. In ancient times the Greeks called them (80) *μαγγανα*; they were afterwards termed, (81) *μηχαναι*.

XXVII. The oldest machines were the (82) *κλιμακες*, i. e. the (83) scaling ladders.

XXVIII. The ram, *κριον*, was of wood; it was a hundred, or a hundred and twenty feet (84) long. It was overlaid with plates of iron; and the end of it, which in Greek was called (85) *κεφαλη*, or (86) *εμβολη*, resembled the head of a ram; whence this machine

machine was named, (87) κριός. It was made use of to batter (88) walls.

XXIX. Ἐλεπόλις was a machine of an enormous size; it contained other machines, from which stones, and other (89) arms were lanced. The invention of this machine is given to (90) Demetrius Poliorcetes.

XXX. The tortoise, χελώνη, was a machine which covered the soldiers from the weapons of the enemy, as the tortoise is defended by its (91) shell.

XXXI. Χωμα, agger, was a machine raised higher than the walls of the besieged, the sides of which were of (93) stone.

XXXII. Πυργοί, were moveable towers of wood, built upon the agger, which they brought forward with (94) wheels. Their tops were covered with (95) hide.

XXXIII. Γέρραι were osier hurdles to guard the heads of the (96) soldiers.

XXXIV. The catapults, καταπελται, were machines from which (97) arrows were

lanced. They were likewise called (98) *οξυβελεις*, and (99) *βελοςασεις*. Though the arrows themselves which were shot from the catapults, were sometimes called (100) *καταπελται*.

XXXV. (101) *Λιθοβολοι*, (102) *πετροβολοι*, (103) *πετροβολικα οργανα*, or, (104) *αφετηρια*, and (105) *μαγγανικα οργανα*, were machines to shoot stones.

N O T E S to C H A P. II.

(1) See, on the different kinds of arms, Pollux, I. 10. Segm. 133. He gives to arms, offensive and defensive, the general appellation, *οπλα*: and the arms used in sieges he calls *μηχανημετα*.

(2) Pollux, I. 10. Segm. 135.

(3) Pollux, l. c.

(4) Theocrit. Idyll. XVI. v. 81.

(5) Hom. Il. K. v. 257. and 335.

(6) Hom. Il. Γ. v. 332. We have a description of the cuirass in Pausan. Phocic. c. 26. p. 863.

(7) Hom. Il. Δ. v. 132. Il. Λ. v. 234. It is likewise

likewise termed *μῖτρη*. See Eustath. ad *Il. Δ.* v. 345.

(8) *Hom. Il. Γ. v.* 330. and v. 369.

(9) *Hom. Il. E. v.* 453, &c.

(10) *Polyæn. VIII.* 7, 2. The aspis differed from the thureos in form: the aspis was round, and the thureos was oblong. So the clypeus differed from the scutum of the Latins. See *Turneb. advers. XI.* 27. *Periz. ad Ælian. V. H. III.* 24. *Eustath. ad Od. p.* 331. l. 43. This subject is treated minutely and accurately by *Blasius Caryophilus, de Veterum Clypeis.* Lugd. Bat. 1751.

(11) i. e. of lion's skin.

(12) i. e. of bull's hide.

(13) i. e. of goat's skin.

(14) i. e. of fox's skin. *Hom. Il. Γ. v.* 336. *Eustath. p.* 319. l. 31.

(15) *Hom. Il. Γ. v.* 372. *Eustath. ad h. l. p.* 323. l. 14.

(16) *Hom. Il. Γ. v.* 362. Yet in that place *λοφός* seems to signify something else. See *Eustath. p.* 321. l. 49. and p. 457. l. 37. See *Hesych.* at this word, and *Lips. de Milit. Rom. III.* 5.

(17) *Hom. Il. Γ. v.* 337. and *T. V.* 383.

(18) *Hom. Il. B.* 529. or *Catal. Nav. v.* 36. and v. 337. *Pausan. Eliac. post c. XIX.* p. 499. *Attic. c. XXI.* p. 50.

(19) Hom. *Il.* V. v. 371. and 397. *Il.* A. v. 371. Pausan. Phocic. c. 26. p. 863.

(20) More will be said of it bye and bye, § VIII.

(21) Apollon. Rhod. Argonaut. III. v. 1225. p. 155.

(22) Hesych. *σαδι* *χιτων*, *σατ* *θοραξ*. See Salmas. ad Tertullian. de Pall. p. 105. and 50. Eustath. ad *Il.* Δ. p. 345. l. 21.

(23) Schol. Apollon. Rhod. ad Lib. III. v. 1225. p. 234. Virgil. *Æneid.* III. v. 467. speaks of such a *θοραξ*—*Lorica conferta Hamis*. Pausanias seems likewise to speak of such a thorax. *Bœot.* c. XXVI. p. 761. Yet instead of the common reading, *φωλιδων*, I think we should read *φολιδων*. Homer. *Il.* E. v. 113. seems to call it *σρεπτον*. See Eustath. p. 400. l. 17. Consult likewise the commentaries on Hesychius, at the word *αλυσιδωτ*.

(24) *Lorica Squamata*. Herodot. IX. p. 593. A. *Æneid.* IX. 707.

(25) *Thorax Squamatus*. Pollux, I. 10. Segm. 134.

(26) Hom. *Il.* Δ. v. 134. and Eustath. ad h. l. p. 345. l. 21. Pollux, II. 4. Segm. 166.

(27) Hom. *Il.* Δ. v. 13. Pausan. *Bœot.* c. XVII. p. 743.

(28) Alcæus in Athenæus. XIV. c. V. p. 627.

(29) Hesiod. Scut. v. 122. Hom. Il. Σ. v. 612.

(30) Hom. Il. Γ. v. 330.

(31) Plin. IV. 40. Servius derives the word clypeus from the Greek κάλυπτειν, because it covered or guarded the body. Ad Æneid. II. 382. But Pliny, XXXV. 3. derives it from γλυφειν, sculperet, because the shields were generally adorned with figures. See Blasius Caryophilus, de veterum Clypeis, Lugd. Batav. 1751.

(32) Virg. Æneid. VII. v. 362. Hesych. at the word, ιταιαι, says, ιταιαι, αι ασπιδες, salignæ, clypei; because in ancient times shields were of willow.

(33) Hom. Il. E. v. 452. M. v. 425.

(34) Hom. Il. H. v. 223.

(35) Hom. Il. Σ. v. 479.

(36) Pollux, I. 10. Segm. 133. Eustath. ad Il. E. p. 556. l. 22.

(37) Eustath. ad Il. Z. p. 483. l. 12.

(38) Pollux, I. c. Hence Homer's expression — Ασπις, ομφαλοισσα. Il. Z. p. 118.

(39) Hom. Il. Σ. v. 480. and II. 802. Eustath. ad Il. B. p. 184. l. 28.

(40) Eustath. I. c. L. 32. Schol. Aristoph. ad Equit. v. 845.

(41) Οχανον, from εχω, teneo. Eustath. I. c. and Schol. Aristoph. I. c. Pollux, I. 10. Segm. 133.

(42)

(42) Pliny, XXXV. 3. gives the same account of the Trojan bucklers in general. Thus, likewise, on the shield of Achilles, the sky, the moon, and the stars, earth, sea, lions, &c. were represented. Hom. *Il.* *Σ.* v. 478. And thus the buckler of Hercules was adorned with different pictures. Hesiod. *Scut.* v. 139. Many instances of bucklers of this kind we meet with in Pausan. *Messen.* XVI. p. 319. Phocic. XXVI. p. 863. See Schol. Aristoph. ad *Ran.* v. 960.

(43) Tyrt. *Carm.* III. v. 23. Virg. *Æneid.* II. v. 227.

(44) i. e. as high as the human stature. This epithet is given them in the Schol. *Minorib.* ad Hom. *Il.* B. v. 389.

(45) Hom. *Il.* O. v. 646. *Il.* B. v. 389. Eustath. ad *Il.* B. p. 184. l. 36.

(46) Hom. *Il.* E. v. 453.

(47) Hom. *Il.* M. v. 294.

(48) See Lips. de *Milit. Rom.* III. 2. and the authors cited above.

(49) Part of this enumeration we find in Pollux, I. 10. Segm. 136.

(50) Hom. *Il.* T. v. 390. II. v. 143. Eustath. ad *Il.* B. p. 213. l. 34. Plin. XVI. 13.

(51) Hom. *Il.* Z. v. 320. Eustath. ad h. l. p. 505. l. 24.

(52) Hom. *Il.* K. v. 153. Pollux, I. 10. Segm.

Segm. 136. Eustath. ad Il. N. p. 915. l. 34.
Hieron. Magius, Miscell. III. 2. p. 126.

(53) Hom. Il. B. v. 543. or Catal. Nav. v. 50.

(54) Strab. X. p. 309. Eustath. ad Hom. l. c. p. 213. l. 37.

(55) Hesiod. Scut. v. 221. Hom. Il. B. v. 45.

(56) Hom. Il. Γ. v. 271.

(57) In Hom. Il. N. v. 612. Pisander attacks Agamemnon with an axe, *αξίνη*. These two kinds of arms are mentioned in Iliad, O. v. 711.

(58) Sometimes it was of horn. Hom. Il. Δ. v. 105. Lycophr. v. 563.

(59) Hesych. at the word, *Ἰππειαν*. See Meurf. ad Lycophr. l. c.

(60) Hom. Il. Δ. v. 122.

(61) Idem. ibid. v. 111.

(62) Hom. Il. A. v. 51.

(63) Hesiod. Scut. v. 130. Hom. Il. E. v. 171.

(64) Hom. Il. Δ. v. 116. and Heron. Ctesib. at the word, *Βελοποιηκοις*, p. 3.

(65) For this reason arrows are termed in Latin, *virgæ*, and in Greek, *ῥαβδοι*. Lips. de Milit. Rom. Poliorcet. IV. 6.

(66) Homer calls the whole arrow *σιδηρον*. Il. Δ. 123.

(67) Hom. Od. A. v. 261. Virg. Æneid. IX. v. 773.

(68)

(68) Hom. *Il.* Δ. v. 116. E. 171.

(69) Polyb. de Milit. Rom. II. § 5:

(70) Hom. *Od.* Δ. v. 626.

(71) Eustath. ad Hom. l. c. p. 190. l. 56.

(72) Schol. ad Eurip. *Orest.* v. 1477. and
Eustath. ad *Il.* B. p. 260. l. 27.

(73) Eustath. l. c. l. 32. asserts that the javelin itself was called *αγκυλη*.

(74) Dionys. *Perieg.* v. 5.

(75) Stewech. ad Veget. I. 16.

(76) Hom. *Il.* N. v. 599. and 716. See Eustath. p. 925. l. 53. where he likewise tells us, that it was sometimes made of cord.

(77) Veget. B. III. c. 23.

(77) Lips. de Milit. Rom. v. 26. Pollux, X. 31. Segm. 146.

(79) Pollux, l. c. calls them, *μολυβδυνας*, balls of lead. The Latins in this sense use the words—plumbum, Ovid. *Met.* II. 727. and, plumbeam glandem, Lucret. VI. 177.

(80) Hesych. at the words, *Μαγγανα, Μηχανήματα*.

(81) Lips. *Poliorcet.* I. 3.

(82) Capaneus is said to have been the inventor of the scaling-ladder. Veget. IV. 21. Diod. Sic. IV. 67. p. 268. According to some interpreters, the *κροσσαι* of Homer are scaling-ladders, *Il.* M. 443. We have a long discussion of this point of criticism in Eustath. l. c. p. 862. l. 40.

(83)

(83) Veget. IV. 21. On the materials, workmanship, and different forms of these scaling-ladders, consult Stewech. ad Veget. IV. 2. p. 231. and Lips. Poliorcet. I. 6.

(84) Appian speaks of a battering ram eighty feet long. De Bello Parth. p. 272. See Lips. Poliorc. III. 1.

(85) Joseph. de Bell. Jud. III. 9.

(86) Suidas, at the word Εμβολη.

(87) Joseph. l. c. gives almost the same description of it. See Suidas, at the words, κριθ', and προτομη.

(88) Virg. Æneid. XII. 706. Vitruv. X. 19.

(89) Diod. Sic. XX. 49. p. 785. &c. 92. p. 817. Ammian. Marcell. XXIII. p. 414. Vitruv. X. 22.

(90) Plutarch seems to give him the invention of it. Demet. p. 897. D. and 898. A. But he employed Epimachus, an Athenian architect, to construct it. Vitruv. l. c.

(91) We have a description of this machine in Livy, XXXIV. 39. XLIV. 9. Athen. de Mach. Bell. Turneb. in advers. XXIII. 33. Vitruv. X. 19. Consult, on the different kinds of this machine, Lips. Poliorcet. I. 5. on its form, Lips. l. c. Stewech. ad Veget. IV. 14. p. 244. and Vitruv.

(92) It was a machine of earth and other materials, which they brought near the besieged city :

city: it was constructed that the soldiers might fight from an eminence.

(93) Lipf Poliorcet. II. 3.

(94) Diod. Sic. XIV. 52. p. 276. Hence, Athenæus calls them φορητὸς πύργος. Turneb. in adverb. XXIII. 31. Vitruv. X. 19.—Turres ambulatorias—Appian. IV. Civil. pag. 1011.—Πυργὸς ἐπιτρυμμένος — Turres plicatiles — Because these towers were made to be taken easily asunder, and to be carried with the other baggage. Vitruv. X. 19.

(95) The better to resist the arrows of the enemy. Veget. IV. 17.

(96) Festus, at the word Gerræ. They likewise served to fill the ditches. But for this use they were more roughly wrought than for that above-mentioned. See Lipf. Poliorcet. I. 7.

(97) Schol. Aristoph. ad Acharn. v. 159. where, instead of πελτη, I think we should read, καταπελτη; though Suidas makes the two words synonymous.

(98) Diod. Sic. XX. 84. p. 810. and 85. p. 812.

(99) Id. XX. 86. p. 813. 1 Maccab. vi. 20.

(100) Appian. de Bellis Punic. p. 35.

(101) Subaudi—μηχαναί. Diod. Sic. XX. 92. p. 818.

(102) Idem, XX. 86. p. 812.

(103) They were likewise termed πειροβολαί:

so they are called by Josephus, De Bell. Judaic. III. p. 845. and by Suidas. See him at the word.

(104) See Suidas at the word.

(105) Mention is often made of all these machines in Leon. Emper. Tact. c. XV. § 27, 50, 52. See Lips. Poliorcet. III. 3.

CHAP.

C H A P. III.

Of the MILITARY OFFICERS.

I. **I**N the early ages, when kings were the absolute sovereigns of states, they headed their armies in time of war, and were the (1) generals of those armies ; or they (2) chose a *Polemarchus* ; the (3) Athenians did the same.

II. But afterwards, when the supreme power was exercised by the people, each tribe chose a prætor, whose title was, Στρατηγός. There were ten of them, one of each tribe. They all had the same power ; and when they were sent out together on an expedition of importance, they commanded alternately, each of them for a day. An eleventh Strategus was at length added to the ten, who was distinguished by the title of *Polemarchus* — This officer, when in a council of war the suffrages were equally divided, determined, by his (5) voice, the affair which had been debated.

III.

III. Besides the Strategi, there were ten (6) Ταξιαρχοι, who were second in rank from the (7) Strategi.

IV. These Taxiarchi (8) marshalled the army before a battle, fixed on the place of its encampment, and the (9) route of its march. They likewise struck out of the military list those soldiers who had been guilty of a great (10) misdemeanor.

V. The Στρατηγοι, and the Ταξιαρχοι were the principal officers of the (11) infantry: the Ἱππαρχοι, and the Φυλαρχοι, were at the head of the (12) cavalry.

V. There were (13) two Hipparchi, and (14) ten Phylarchi. The former commanded (15) all the cavalry; the latter commanded (16) the cavalry of each tribe; they were, therefore, subject to the Hipparchi, as the Ταξιαρχοι were to the (17) Στρατηγοι.

VI. There were yet other subaltern officers, named—(18) Χιλιαρχοι, Ἐκατονταρχοι, Πεντηκονταρχοι, Λοχαγοι, Δεκαδάρχοι, Πενταδάρχοι, Ουραγοι.

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NOTES

NOTES to CHAP. III.

(1) Aristot, Polit. III. c. 14.

(2) Pausan. Corinth. c. XIV. p. 142. Attic. c. XXXI. Sigon. de Rep. Athen. I. 4. p. 477. and Potter, III. tell us, authorised, as they think, by Pausanias, that the king, Erechtheus, conferred this dignity on Ion. But the same Pausanias informs us, that he was chosen Polemarchus by the Athenians. Corinth. I. c. See Meurs. Lect. Attic. VI. 21.

(3) This we have shown in the preceding note.

(4) Cornel. Nepos, in Miltiad. c. 4. calls them, "the ten prætors." See Demosth. Philipp. I. p. 17. B. Harpocrat. and Suid. at the word, Στρατηγοί. Periz. ad Ælian. V. H. III. 17. p. 12. and ad V. 13. n. 5. Ernest. ad Xenoph. Memorab. I. 1. § 18.

(5) This we are expressly told by Herod. VI. p. 422. See Periz. ad Ælian. V. H. V. 13. Sigon. de Rep. Athen. IV. 5. p. 556.

(6) Demosth. Philipp. I. p. 17. B. et in Bœotum, p. 638. A. See Æschin. de Fals. Legat. p. 270. A.

(7) Xenoph. Memorab. III. 1.

(8) See Lys. Orat. pro Mantith. p. 149. Aristoph. Av. v. 452.

(9) Sigon. de Rep. Athen. IV. 5. p. 557.

(10)

(10) Lyf. *Κατὰ Ἀλκιβιάδου Ἀστρατείας*, p. 142.

(11) Demosth. de Coron. p. 339. Xenoph. Memorab. III. 3. § 1.

(12) Lyf. pro Mantith. p. 146. Harpocrat. at the word, *Φυλαρχος*.

(13) Harpocrat, at the word, *Ἰππαρχος*.

(14) Pollux, VIII. 9. Segm. 87. and 94.

(15) Xenoph. at the word, *Ἰππαρχικῶς*, p. 753.

(16) Harpocrat. at the word, *Φυλαρχος*.

(17) Xenoph. l. c. and Harpocrat. l. c. and Suid. at the same word.

(18) See, on all these words, Pollux, I. 10. Segm. 128. Jungermann. p. 74. Aristoph. Schol. ad Acharn. v. 1073. Periz. ad Ælian. V. H. II. 14. n. 5. Arrian. Taët. p. 18. and 28.

C H A P. IV.

Of the different PARTS of the ARMY.

I. **T**HE whole army was called Στρα-
ΤΕΙΑ.

II. The van, frons—(1) Μετωπον, (2)
 Πρωτῶ ζυγῶ.

III. The flanks, or the wings, were
 termed, (3) Κερατα.

IV. They called the rear, (4) Ουρα, or,
 (5) Εσχατῶ ζυγῶ.

V. The Πεμπας consisted of (6) five sol-
 diers.

VI. The Λοχῶ of twenty-four, twenty-
 five, and sometimes of (7) twenty-six.

VII. The Ταξίς, or Ἑκατονταρχία, was
 a body of a hundred, or a hundred and
 twenty men.

VIII. Φαλαγξ was the name which they
 gave to the army when it was (9) ranged in
 order of battle. Μηκῶ φαλαγγῶ was the
 length of the army, its (10) extension from
 the

the one wing to the other : Βαθ^ς was its depth, or its (11) extent from van to rear.

IX. Εμβολον—cuneus, was the army formed into the shape of the letter Δ. The men were drawn up in this manner the more easily to pierce the files of the (12) enemy.

X. Κοιλεμβολον, forfex, resembled the letter V. The army was formed into this figure to receive the attack of the (13) Cuneus.

XI. Πλινθιον, laterculus. Under this denomination the men were drawn up in form of a (14) brick.

XII. Πυργ^ς, turris, was an army in form of a (15) square.

XIII. Πλαισιον, was an army marshalled into an oblong (16) figure.

XIV. The wheelings of the soldiers were termed, (17) Κλισεις—Κλισις επι δορυ, wheeling to the right—(18) Επ' ασπιδα—to the left.

XV. Μεταβολη, was an evolution by
U 3 which

which the rear moved to the place of the van, and the van to that of the (19) rear. The two parts of this evolution were distinguished by two expressions—*Μεταβολή ἐπ' ἔξω*—The wheeling to the right, and marching from the van to the rear.—*Μεταβολή ἐπ' ἔσω*—The wheeling to the left, and marching from the rear to the (20) van.

NOTES to CHAP. IV.

- (1) Schol. Aristoph. ad Av. 352.
- (2) Pollux, I. 10. Segm. 126.
- (3) Thucyd. V. 71. Poll. I. 10. Segm. 126.
- (4) Blanchard. ad Arrian. Taët. p. 25. Xenoph. Hellenic. IV. p. 404.
- (5) Phavorin. at the word, Στρατός.
- (6) Perhaps we should write, *πριμπτας*, or *πιντας*. Pollux, I. 10. Segm. 127. and Jungermann, ad h. l.
- (7) Ælian. Taët. c. IV. Arrian. p. 18. Schol. Arist. ad Acharnan. v. 1073.
- (8) Arrian. p. 28. and Blanchard, ad h. l. Ælian. c. IX. Periz. ad Ælian. V. H. II. 44. p. 5.

(9) Pollux, I. 10. Segm. 127. Ælian. c. IX. Arrian. p. 23. Eustath. ad Homer, Ιλ. Δ. v. 254. p. 357. l. 24.

(10) Ælian. Taët. c. VII. Gronov. ad Liv. XXII. 45.

(11) Ælian. l. c. and Arrian. p. 23.

(12) Agathias, II. 44. and Suidas, at the word, Εμβολον. Ælian. Taët. XLVII. Arrian. Taët. 44. The inventor of this figure was Philip, king of Macedonia. Ælian. c. XXXIX.

(13) Suidas, at this word. Arrian. p. 69. Ælian. c. XXXV.

(14) Arrian. p. 69. Ælian. c. XLI.

(15) Eustath. Ιλ. Δ. p. 357. l. 19. Hom. Ιλ. M. Eustath. ad h. l. p. 847. l. 20.

(16) Arrian. pag. 69. Ælian. c. XLVIII. and ad h. l. Arcer. p. 168. Lucian. Dial. Meretr. p. 549.

(17) Arrian. pag. 54. Ælian. c. XIX. XXIII. Polyb. X. p. 595. A.

(18) Arrian, and Ælian, l. c. and Suid. at the word κλισίς.

(19) Arrian, p. 55. Ælian. c. XXIV.

(20) Suidas, at the word, Μεταβολη. And Arcer. ad Ælian. c. XXIV. p. 143.

C H A P. V.

Of the SIGNALS and STANDARDS.

I. **T**HE signals, Συμβολα, were either announced by the voice, or (1) perceptible to the eye.

II. The vocal signal was termed, Συνθημα, and in Latin, Teffera. It was a kind of a martial shout which the general gave to the inferior officers, and which was spread by them through the whole (2) army.

III. The visible signal was called, Παρασυνθημα: it was a sign made with the head, a clapping of the hands, a pointing of the (3) pike to the ground, &c.

IV. The standards were termed in Greek, Σημεια, and in Latin, Signa, and Vexilla. When they were raised, it was a signal to begin the battle: and lowering them was a signal to (4) leave it off.

V. The Σημειον was likewise a coat of arms waving at the top of a (5) pike.

VI.

VI. The ancient Greeks, also, for a signal, made use of fire, or flaming torches, which were thrown from the two (6) armies. The men who threw them were called, (7) Πυρφοροί.

VII. For this purpose they afterwards used shells, (8) Κοχλοοί, but generally, trumpets, (9) Σαλπιγγες.

VIII. Some states of Greece used other instruments; as, the Συριγξ, Syrix, the (10) Αὐλὸς, Tibia.

IX. The shout of the soldiers at the first onset was termed, (11) Αλαλαγμός.

NOTES to CHAP. V.

(1) Τα δια τῆς φωνῆς μνησόμενα, quæ voce sunt expressa—and Σημεῖα ὁράτα—Signa visibilia—This is Ælian's distinction, c. XXXIV. See Arrian, p. 64.

(2) Casaub. in Æneam, c. XXIV. Lips. de Milit. IV. 12. Thucyd. IV. 112. Th. Magister—Συνθημα, ἐπιφωνημα ἐν μάχαις—The Synthema was a signal given in battle, by shouting. Pöliæn. I. 11.

(3) Onofander, Strateg. c. XXVI. and Rigalt. Not. Æneas, Taët. c. XXV. and ad h. l. Casaubon. p. 71.

(4) Thucyd. L. I. 49. and 63. Schol. ad Thucyd. I. 49. Suidas, at the word, *σημεία*.

(5) Polyb. Hist. II. p. 151. D. E. Polyæn. I. 48. § 2. Perhaps this kind of standard was only used by the Romans. See the passage of Plutarch cited by Gronovius, ad Liv. XXII. 45.

(6) Schol. Euripid. ad Phæniss. v. 1386. Meurs. ad Lycophr. v. 1298.

(7) Tzetz. ad Lycophr. From this custom came the following expression in the Schol. Eurip. l. c.—*Οὐδε πυρφορεῖ σιωθῆ*—Neque ignifer superstes fuit—To denote a total destruction.

(8) Pseudodidym. ad Il. Σ. v. 219. Barnes. ad Euripid. Iphig. in Taur. v. 303. Meurs. ad Lycophr. v. 250. Theocrit. Diosc. or Idyll. XXII. v. 75.

(9) Aristot. de Mundo, c. VI. Eurip. Rhel. 144.

(10) Thucyd. V. 70. Athen. Dipnos. XIV. 6. p. 672. D. Plutarch, de Music. B. 1140. B. Gell. I. 1.

(11) Polyæn. I. 2. Pollux, I. 10. Segm. 163. Lips. de Milit. Rom. IV. 11. Homer uses the word, *Αλάλητον*. Il. E. v. 436. See Suidas, at the word *ΕΛΕΛΕΥ*.

C H A P. VI.

Of MILITARY BOOTY.

I. **T**HE captures made in war were either persons, or things.

II. The persons were called, (1) *Αἰχμαλωτοί*, and (2) *Δορυαλωτοί*: they were made slaves, unless they could ransom themselves.

III. The things were—1° Clothes, which, when stripped from the dead, were termed, *Σκυλα*;—from the living, (4) *Λαφυρα*.—2° (5) The arms—3° (6) The standards, &c.

IV. All the booty was carried to the (7) general, who took to himself what he (8) liked. He then chose rewards from it for those who had signalized themselves in the day of (9) action. The rest he divided equally among the (10) soldiers.

V. But before any separation, or division of the booty, a part of it was consecrated to
the

(3) Onofander, Strateg. c. XXVI. and Rigalt. Not. Æneas, Tact. c. XXV. and ad h. l. Casaubon. p. 71.

(4) Thucyd. L. I. 49. and 63. Schol. ad Thucyd. I. 49. Suidas, at the word, Σημεία.

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(11) Polyæn. I. 2. Pollux, I. 10. Segm. 163. Lips. de Milit. Rom. IV. 11. Homer uses the word, Αλλαλητον. Ιλ. E. v. 436. See Suidas, at the word Ελελεν.

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V. But before any separation, or division of the booty, a part of it was consecrated to
the

the Gods: this part they called—(11) *Ἀκροθινία*.

VI. They likewise erected trophies, *Tropæa*—(12) *Τροπαια*.

NOTES to CHAP. VI.

- (1) Xenoph. in Agefil. p. 517.
- (2) Pollux, VII. 33. Segm. 156.
- (3) Pausan. VIII. 47. p. 695. IX. 15. p. 740. Hom. *Il.* Z. v. 427.
- (4) Suidas, at the words, *Λαφυρα*, and *Σκυλα*. But these two words pass for synonymous with Eustathius—ad *Il.* Δ. v. 105. Homer terms military plunder, *Εναρα*. *Il.* Z. v. 68. See Eustathius on this word, ad *Il.* A. pag. 60. L. 34.
- (5) Hom. *Il.* K. v. 458.
- (6) In general, whatever was found with the enemy. Xenoph. *Cyrop.* III. p. 66. l. 43.
- (7) Thus Achilles says that he took all the spoils to Agamemnon. *Il.* I. v. 331.
- (8) Hom. *Il.* A. v. 703.
- (9) Hom. *Il.* I. v. 334.
- (10) Hom. *Il.* A. v. 703.
- (11) Eustath. ad *Odyss.* p. 692. l. 26. and Suidas, at the word, *Ἀκροθινία*—from which is derived the verb, *ακροθινιαζεσθαι*—to choose the best

best of any thing. Eurip. Hercul. Furios. v. 476. See Hebr. vii. 4. and the authors cited by Wolf. ad h. l.

(12) Schol. Aristoph. ad Plut. v. 453. Potter enters into the particulars of this custom, ad Lycophr. v. 1328. and Barnes. ad Euripid. Heracl. v. 937. The ancient custom of Greece was to erect trophies on the borders of the vanquished country, as temporary monuments of victory, not to perpetuate the memory of it to posterity. They who first erected trophies of brass, or stone, caused public discontents, and were even accused at the tribunal of the Amphictyons. Wesseling, ad Diod. Sic. XIII. 24. who cites Plutarch, Qu. Rom. p. 273. D. Cic. de Invent. II. 23. and Spanheim. ad Julian. Cæsar. p. 239. Præfat. p. 103.

CHAP. VII.

OF MILITARY REWARDS and
PUNISHMENTS.

I. **T**HE rewards conferred on those who had fought valiantly, were termed, (1) *Αριστεία*.

II. Soldiers were preferred to the rank of officers, and subaltern officers to (2) superior ranks.

III. Gallant actions were praised in poetry, and (3) funeral orations.

IV. Another kind of recompence was crowns, on which were inscribed the names of those who had merited them by their (4) valour.

V. They likewise erected, in honour of the Gods, pillars and statues, on which their (5) victories were inscribed.

VI. (6) *Πανοπλία* was sometimes the reward of those who had distinguished themselves in battle.

VII.

VII. The honourable title, Cecropides, was given to soldiers of conspicuous valour; and their arms were deposited in the the (17) citadel.

VIII. They who had been maimed in battle were maintained at Athens at the (8) public expence.

IX. The children likewise of those brave citizens who had fallen in (9) battle were maintained at the public expence. When they were grown up, they were presented with the (10) Panoplia, and honoured with distinguished seats at the public games, (11) Προεδρία.

X. We must now speak of the military punishments. — Deserters were punished with death.

XI. The Αστρατευτοί, those who had refused to serve, and the Λειποτακτοί, those who had quitted their ranks, were punished in the following manner. They were obliged to sit three days in the forum in a female

female dress. This punishment was prescribed by a law of (13) Charondas.

XII. They were excluded from the temples and (14) assemblies.

XIII. There were yet (15) severer military punishments inflicted in Greece, especially at (16) Lacedæmon.

NOTES to CHAP. VII.

(1) Ælian. V. H. v. 19. They were likewise termed, *Επαθλα, νικητηρια, επινικια*.

(2) Xenoph. Hipparch. p. 755. L. 19. Hence Nicomachides in Xenoph. Memorab. III. 4. § 1. complains that he had not been a general, though he had grown old in the service; though he had not only been a *Δοχαγῶν*, but a *Ταξιάρχων*, and though he was covered with wounds. Strateg. c. XXXIII.

(3) Thucyd. II. 34. We have an instance of this in Demosthenes, who composed a funeral oration in honour of the citizens who died in the battle of Cheronæa, p. 152. See Lucian, de Luctu.

(4) Demosth. adversus Androtion, p. 428. A. Paschal. de Coron. VII. 5. p. 466.

(5)

(5) Plut. Cim. p. 482, E. and 483, A.

(6) Thus Alcibiades, having merited, in the judgment of Socrates, the prize of valour, at Potidæa, received a crown, and the Πανοπλία. Plutarch. Alcib. p. 195. A. The Πανοπλία was the armour and arms complete which were used by the heavy armed soldiers. Hom. Il. Γ. 330. Virg. Æneid. VIII. 620.

(7) Demosth. Or. Funeb. p. 156. B.

(8) This was a wise and generous institution of Pisistratus. Plutarch. Solon. p. 96. C. See Meurs. Themid. Attic. I. 10. p. 27.

(9) Diog. Laert. Solon. I. 55. Lefbonaux, at the word, Προτρεπτικός, p. 211.

(10) Aristid. in Panath. quoted by Meurs. Themid. in Attic. I. 10. p. 28. Petit ad Leg. Attic. p. 560.

(11) Lefbonaux. l. c.

(12) Ulpian. ad Timocrat. p. 237. C.

(13) Diod. Sic. XII. 16. p. 81.

(14) Æschin. in Ctesiph. p. 299. B. Demosth. Timocrat. p. 475. A. B. Λυσίας, Κατὰ Αλκιβιάδου λειποταξίας, and, Κατὰ Αλκιβιάδου ασεβείας. p. 130. and 141.

(15) In some states the punishment of those who had quitted their standards, or their ranks, was capital. Diod. Sic. XII. 16. p. 81.

(16) Plutarch. in Agefil. p. 613. E. Herodot. VII. p. 474. E. Plutarch. Lacon. Instit. p. 239. B. and Apophthegm. Lacon. p. 240.

C H A P. VIII.

Of the SEA-SERVICE..

I. **T**HEIR ships had different terms and different names.

II. Their merchantmen were called, (1) Ὀλκαδες, and (2) Φορτηγοι; they were of a (3) round form. Their ships of war had the epithet, (4) Μακραι.

III. They had (5) three, four, (6) five banks of oars, &c.

IV. The lower part of a ship, its base, or keel, was termed in Latin, *carina*, and in Greek, (7) Τροπιδις, and (8) Στεννη.

V. The boards above the keel were termed in Greek, (9) Νομεις, and (10) Εγκοιλια, and the pieces of wood to which they were nailed were called (11) Εντερονειαι.

VI. To these boards the sides of the vessel, Πλευραι and (12) Τοιχοι, were joined.

VII. The lower parts of the vessel, the
parts

parts under water, were called *Τθαλα*; and those above water (13) *Εξαλα*.

VIII. The middle of the ship was termed (14) *Μεσοκοιλα*.

IX. The deck, (15) *Καταστρωμα*; and the hold, (16) *Πυθμη*.

X. The fore-part of the ship, (17) *Πρωρα*, and *Μετωπον*: the hinder part, (18) *Πρυμνα*, and *Ουρα*.

XI. *Επωτιδες* were two pieces of wood jutting out from the two sides of the (19) prow.

XII. *Χηνισκος*, was the figure of a goose, with which the prow was (20) adorned.

XIII. (21) *Κορωνιδες*, and (22) *Ακροσολια*, ornaments of the extremities of the sides of the vessel.

XIV. *Αφλασα*—the ornaments of the (23) stern.

XV. *Παρασημον*—an ensign fixed to the (24) prow.

XVI. (25) *Εδωλια*—(26) *Σελματα*—The banks of the rowers. The highest banks

were named (27) Θρανοι; those in the middle (28) Ζυγα; and the lowest (29) Θαλαμος.

XVII. The terms, and expressions relative to oars and rowers, are, Ερετμος, κωπη, an oar—(30) της κωπης επιλαβεσθαι—(31) Κωπης οφθαλμοι, or (32) τρηματα—(33) τροπος, (34) τροπωτης, (35) τροποῦσθαι—(36) ασκωμα—(37) ερεσσειν—(38) ερειδειν—(39) ελαυνειν—(40) σκασαι—(41) δικωπιας ελκειν—(42) ομορροθεῖν—(43) μετεωροκοπεῖν—(44) ταρσος.

XVIII. The mast was termed Ἴσος. To set the mast, was (45) Ορθοῦσθαι. Its parts were (46) Καρχησιον, (47) Τραχηλος, (48) Πτερινη.

XIX. (49) Μεσοδμη was the hole in the middle of the ship in which the mast was fixed. Ἴσοδοκη—the place in which all the naval (50) instruments were kept. Κεραια, the (51) yards.

XX. The general names of sails were, Ἰσια—(52) Οθαναι—(53) Φαρη, (54) Λαιφη—(55) Αρμενα. The names of some particular

lar sails were, (56) Δολων, (57) Επιδρομος—(58) Ακατιον, αρτεμων, which was the main sail. The following are expressions applied to sails, (60) Στελλεινοθονην—(61) Συσελλειν ισια—(62) Απλου̃ν ισια.

XXI. The ships had different kinds of ropes for different uses. Tho' the word 'Οπλα is a general term for all the (63) rigging, it frequently signifies the (64) ropes only. The words (65) Σχοινια, and (66) Καλω, likewise mean the ropes.

XXII. The particular and distinguishing names of the ropes were—(67) Τεθροι—(68) Ὑπεραι—(69) Προτονοι, (70) Επιτονοι—(71) Μεσουριαι—(72) Ποδες—(73) Τριποι—Θριοι, and (74) Εκφοροι, (75) Πρυμνησια, (76) Πεισματα—(77) Ζωμευματα—(78) Ρυματα—(79) Καμιλοι.

XXIII. The rudder—(80) Πηδαλιον; the parts of which were—(81) Οιαξ—(82) Φθειρ—(83) Πτερυγιον—(84) Αυχεν—(85) Καμαξ.—In their greatest ships there were two (86) rudders.

XXIV. The Pilot—Κυβερνητης; his station was at the (87) stern.

XXV. The beak of the ship—(88) Εμβολα.

XXVI. The anchor—(89) Αγκυρα—(90) Ευνη—(91) Ανασπᾶν, (92) Αἰρεῖν αγκυραν—(53) Βάλλειν αγκυραν ἱεραν. c. 94.

XXVII. Ἑρμα—(95) Ασφαλισμα—The sand with which they ballasted the ship. In Latin—Saburra.

XXVIII. Βολις—The lead with which they (96) founded.

XXIX. To the old navigation belonged likewise the terms—(97) Κοντοι—(98) Αποβαθρα—(99) αντλιον.

NOTES to CHAP. VIII.

(1) Thucyd. VI. 30.

(2) Plutarch. in Pomp. p. 624. B.

(3) Thucyd. II. 97. and Schol.

(4) Schol. Thucyd. l. c.

(5) Pollux. I. 9. Segm. 119. The Triremis is often mentioned in Lyfias, Απολογ. Δωροδοκίας.

(6)

(6) Diod. Sic. XIX. 62. p. 704.—where he relates that in the fleet of Antigonus there were ships of three, four, five—nine, ten banks of oars. See Athen. V. 8. p. 203. E.

(7) Hom. Od. M. v. 421, and 438. Schol. min. ad h. l.

(8) Hom. Il. A. v. 482. and Schol. min. ad h. l.

(9) Hesych. at this word, and Brodæus, Miscell. I. 10.

(10) Theophrast. Hist. Plant. IV. 3.

(11) Schol. Aristoph. ad Equit. v. 1182. Paul Leopard. Emendat. XIII. 8.

(12) Pollux, I. 9. Segm. 88. Athen. V. 11. p. 204. F.

(13) Lucian, Jup. Trog. p. 155. uses these words in this sense.

(14) Pollux, I. 19. Segm. 92. thinks this word signifies the cavity of the ship; and Segm. 87. he makes *ζυγα* the middle of the ship.

(15) Jungerm. ad Poll. I. 9. Segm. 92. Athen. V. 8. p. 204. B.

(16) Hesych. and Suid. at this word. Lucian, in vot. p. 493.

(17) Schol. Thucyd. ad II. 90. Suid. at this word.

(18) Lucian, in vot. p. 493. Athen. V. p. 208. B.

(19) Athen. V. p. 204. A. Thucyd. VII. 62. See note ad Polluc. II. 4. Segm. 83.

(20) Lucian, Jup. Trog. p. 155. vot. p. 493. The Scholiast of Lucian, p. 14. tells us why this was the ornament of the prow.

(21) Hesych. at this word. Eustath. Iλ. A. p. 55. l. 18.

(22) Athen. V. p. 203. F. Eustath. ad Hom. Iλ. O. p. 1049. l. 17.

(23) Hom. Iλ. O. v. 717. Eustath. p. 1049. l. 12. Athen. V. p. 203. F. They were called *aplustria* by the Latins.

(24) Luc. Act. xxviii. 11. and the authors cited by Wolf. on that Passage. Burmon. ad Petron. c. 105. Heins. ad Sil. XIV. 543. Stanl. ad Æschyl. Septem. Theb. v. 214. p. 742.

(25) Herodot. I. p. 10. B. de Arion.

(26) Athen. V. 12. p. 208. C. and E.

(27) Pollux, I. 9. Segm. 87.

(28) Pollux, l. c.

(29) Schol. Aristoph. ad Acharn. v. 161.

(30) To take the oar. Lucian. Dial. Mort. p. 308. Pollux. I. 9. Segm. 81. Scheffer. de Milit. Naut. II. 5. p. 137.

(31) The eyes of the oars. See Aristoph. Schol. ad Acharn. v. 97. We are there informed that there were holes through which the oars were put, to row. Scheff. l. c. p. 49.

(32)

(32) i. e. Holes. They are likewise called *τρύπηματα* in Aristophanes, Pac. v. 1233. and the Schol. ad h. l.

(33) A thong, or cord, with which they tied the oar to keep it from slipping. Hom. Od. Δ. v. 782. Eustath. p. 198. l. 52.

(34) This is the same thing. Aristophanes uses the word, *τροπος*. Aristoph. in Acharn. v. 548.

(35) i. e. To tie the oar with the thong. Lucian in Catapl. p. 422. Aristoph. in Acharn. v. 552. and Kust. ad h. l.

(36) This was a piece of hide with which the holes were lined through which they put the oars, that by their action they might not be too much worn. Scheffer. de Milit. naut. II. 5. p. 140. Schol. Aristoph. ad Ran. v. 367.

(37) Ramer. Pollux, I. 9. Segm. 98.

(38) Suidas, at the word, *επειδεν*, has this expression—*Εππειδισθαι ταις κωπαις*—Incumbere remis.

(39) Subaudi *κωπην*—To ply the oar. Ælian. V. H. II. 9.

(40) Inhibere remum. Pindar. Pyth. Od. X. Epod. Γ. v. 3.

(41) To pull two oars. Lucian cited by Scheffer, p. 67. See Schol. Thucyd. IV. 67.

(42) To help a rower. Schol. Aristoph. ad Av. v. 852.

(43)

(43) To row in vain; a proverbial expression, importing, to labour in vain.

(44) *Palmula remi*—The broad part of the oar. Pollux, I. 9. Segm. 90.

(45) Lucian. in *Catapl.* p. 442.

(46) The top of the mast. Athen. V. 11. p. 208. E.

(47) The middle of the mast; round which part the sails were hung. Macrob. Saturn. v. 21. from Asclepiad.

(48) The lowest part of the mast. Schol. Apoll. Argonaut. I. v. 563. Macrob. l. c.

(49) Apoll. Rhod. Argonaut. I. v. 563. Schol. Hom. ad Od. B. v. 424. Rutzersius var. Lect. VI. 6.

(50) Hom. Il. A. v. 434. But Eustath. ad h. l. takes this word in another sense.

(51) Athenæus, V. 11. p. 208. D. See the Schol. Apoll. Rhod. ad Argonaut. I. v. 566.

(52) In Latin, *lintea*, Pollux, I. 9. Segm. 103.

(53) Hesych. at the word, *Επιδρομον*. Eustath. ad Od. Ω. v. 146. p. 828. l. 12.

(54) Eustath. ad Od. N. p. 523. l. 11. Kuhn. ad Polluc. I. 9. Segm. 91. Hesych. at the word, *Λαιφος*.

(55) Hesych. at the word, *Λαιφος*.

(56) Hesych. at the word, *Δολωνες*. Pollux, I. 9. Segm. 91.

(57)

(57) Hesych. at this word. Pollux, l. c.

(58) Hesych. at the word, Ακατια. Pollux, l. c.

(59) Luc. Act. xxvii. 40.

(60) Velum contrahere. Homer has the expression—Στελλειν ισια. Od. Π. v. 353.

(61) Contrahere velum. Aristoph. Ran. 1030.

(62) Expandere velum. We find in Lucian, Πειῶν ισια. Dial. Mort. p. 281. Hom. Od. E. v. 269.

(63) Hom. Od. Z. v. 268.

(64) Homer uses the word, πεισματα. l. c. Eustath. ad h. l. p. 263. l. 37. Pollux, I. 9. Segm. 93.

(65) Pollux, l. c.

(66) The words, Καλωνες and Καλοι, are likewise used. Hom. Od. E. v. 260. Eustath. p. 222. l. 11. Pollux, l. c.

(67) Scheffer. p. 331. Schol. Apoll. Rhod. Argonaut. I. v. 566.

(68) Hom. Od. E. v. 260. Eustath. p. 222. l. 10.

(69) Hom. Il. A. v. 434. Eustath ad h. l. p. 98. l. 40.

(70) Schol. Apoll. Rhod. ad Argonaut. I. p. 566.

(71) See Suid. at this word. Homer. Od. M. v. 423.

(72)

(72) Hom. Od. E. v. 260. Turneb. Advers. XX. 4.

(73) Aristoph. Equit. v. 438.

(74) Schol. Aristoph. ad Equit. v. 438.

(75) Hesych. ad Suid. at this word. Pollux, I. 9. Segm. 93.

(76) Hom. Od. K. v. 96. and 127. V. Paul Leopard. Emendat. I. 18.

(77) Schol. Aristoph. ad Equit. v. 279. Athen. V. 9. p. 204. A.

(78) Polyb. I. p. 27. C. Scheffer. de Milit. Naut. II. 5. p. 150.

(79) Suid. at this word. Interpret. ad Matthæum. XIX. 24.

(80) Ælian. V. H. IX. 40. Græv. ad Hesiod. Epy. v. 45.

(81) Clavus quo regitur gubernaculum. Isidor. cited by Græv. ad Hesiod. l. c.

(82) Pertica gubernaculi, as Scheffer. interprets it, de Milit. Naut. II. 5. p. 145. Medium gubernaculi—according to Pollux, I. 9. Segm. 89.

(83) Extremum gubernaculi—Pollux, l. c. and Hesych. at the word Πτερυγες.

(84) Reliquum gubernaculi. Pollux, l. c. Scheffer. l. c. Scheffer. l. c. following Vetruius, X. 8. translates it, ansa gubernaculi. Heliodor. uses this word. Æthiop. V. p. 248.

(85)

(85) *Contus quo gubernaculum circumagitur.* Lucian. in votis. p. 494.

(86) Luc. Act. xxvii. 40. Ælian. IX. 40. and the authors cited by Scheffer, p. 146. The same author informs us that in some ships there were three, and in some four rudders.

(87) Athen. V. 11. p. 209. A. Ælian. V. H. IX. 40. Cic. de Senect. VI. Lucian. Dial. Mort. p. 278. Pollux, I. 9. Segm. 98.

(88) Hence their ships have had the epithet —*χαλκεμβολαδες*—*quæ ærea rostra habent.* Eurip. Iphig. in Aulid. v. 1320. and Aristophanes has the expression, *Κυανεμβολοι τριηρεις*—*Triremes rostris cæruleis munitæ*—*Equit.* v. 551.

(89) Consult, on the inventor of the anchor, Plin. VII. 56. Strabo, VII. p. 209. Pausan. Attic. IV. p. 12.

(90) Hom. *Il.* A. v. 436. Eustath. ad h. l. p. 98. l. 46.

(91) *Extrahere anchoram.* Lucian. Dial. Mort. p. 281. Pollux, I. 9. Segm. 104.

(92) *Solvere, or tollere anchoram.* Plutarch. *Apophthegm.* p. 204. See Luke. Act. xxvii. 13.

(93) *Jacere sacram anchoram*—a proverbial expression, signifying, to make the last effort. Lucian. *Fugitiv.* p. 597. Lucian likewise mentions this sacred anchor, Jov. Trog. p. 156.

Pollux, I. 9. Segm. 93. See Heinfst. and Drakenborch. ad Sil. VII. 23.

(94) Kuhn. ad Poll. I. 9. Segm. 94. Eustath. ad Hom. Il. B. v. 154. p. 147. l. 19. Aristoph. Av. 1429. See Meurf. ad Lycophr. v. 618.

(95) Scheffer de Milit. Naut. II. 5. p. 152.

(96) It was a mass of lead fastened to a long cord, with which they sounded. Hence is derived the verb *βολιζειν*, which we read in Acts xxvii. 28. Herodot. in Enterp. pag. 102. C. calls it *καταπειριτηρην*. Lucil. Satyr. incert. n. XI. p. 198. Catapiratem.

(97) They were long oars, or poles, the use of which was, to turn the vessel, and accelerate its course, when it was in danger of running on a rock, or a sand-bank. They used them likewise for sounding. Scheff. de Milit. naut. II. 6. pag. 152. Pollux, I. 9. Segm. 94. Hom. Od. A. v. 487.

(98) A kind of bridge for going on boards, or ashore. Lucian calls it *αποβαθρα*, and *αναβαθρα*. Dial. Mort. p. 281. Diodorus Siculus terms it —*Επιβαθραν*, XII. 62. p. 113. B.

(99) A kind of sink at the bottom of the hold, into which all the filth of the vessel was thrown, was likewise termed, *αντλια*; in Latin, *sentina*. Aristoph. Equit. v. 443. and Pac. v. 17. *Αντλια* was likewise a pump to throw off that filth. Eustath. ad Od. M. v. 411. p. 498. l. 1.—Homer, in that place uses the word, *αντλον*.

CHAP. IX.

Of the SAILORS and SEA-FORCES.

I. **T**HE men employed in ships were called, (1) Πληρωματα, (2) Αυτε-ρεται; the rowers, (3) Κωπηλαται; they who sat highest, Θρανιται; they in the middle, Ζυγιται, the lowest, (4) Θαλαμιται. They who sat on the benches near the prow. were called, Προκωποι; and they who were near the stern, (5) Επικωποι.

II. Ναυτας, nautæ; they were not employed in rowing; but they had their particular (6) business distributed amongst them. Some had the care of the sails, (7) Αρμανισαι—others went aloft—(8) Σχοινοβαται. And others had different charges allotted them, (9) Μεσοναυται.

NOTES

NOTES to CHAP. IX.

(1) Diodor. Sic. XIII. 2. p. 134. D. Polyb. I. p. 30. B.

(2) Thucyd. I. 10. and ad h. l. See Stephens and Hudson.

(3) Hesych at this word. *Ερεται* is more used.

(4) Schol. Aristoph. ad Acharn. v. 161. and Suid. at the word *Θραυιτης*. Schol. Aristoph. ad Ran. v. 1106. and ad h. l. Kuster.

(5) Pollux, I. 9. uses these two words. Our author follows the opinion of Scheffer, II. 3. p. 108. But some criticks, instead of *προκωπος*, read *προσκωπος*, interpreting both these words, a rower; and in this sense *προσκωπος* is used by Lucian, in Catapl. p. 436.

(6) Cicero de Senect. VI.

(7) Scheffer de Milit. Naut. II. 3. p. 108.

(8) Lucian. in votis, p. 493. Scheff. l. c.

(9) Lin. 4. § 1. F. de naut. caup. Stab.

CHAP. X.

Of the NAVAL OFFICERS.

I. **S**OME commanded the sailors, and some the soldiers. The titles of the former were—(1) Αρχικυβερνητης—(2) Κυβερνητης—(3) Πρωρευσ—(4) Κελευσης—(5) Τριηραυλης—(6) Ναυφυλακες—(7) Διοποιοι—(8) Τοιχιαρχοι—(9) Εσχαρευς—(10) Λογισης.

II. They who commanded the soldiers were—(11) Στολαρχος—(12) Ναυαρχος—(13) Επιστολευς—(14) Τριηραρχος—&c.

NOTES to CHAP. X.

(1) Diod. Sic. XX. 51. p. 786. D. This was the admiral.

(2) Arrian. de Expedit. Alex. VI. 2.

(3) Xenoph. Œconom. VIII. § 14. He was the under-pilot.

(4) The inspector of the rowers. See Ovid. Met. III. 618. Arrian. de Expedit. Alex. VI. 3.

Y

and

and Suidas, at the word, Κελευσης. Scheffer, III. I. p. 179. and IV. 7. p. 304. Gronov. Observ. IV. 26. Heinsf. and Drakenborch. ad Sil. 6. 360.

(5) The players on the flute on board the triremes. See Kuhn. ad Poll. I. 9. Segm. 96. Demosth. de Coron.

(6) The inspectors and guards of the ships. Eustath. ad Il. B. p. 154. l. 6. Scheffer, IV. 7. p. 308.

(7) Signifies the same as Ναυφυλακες.

(8) They who took care of the sides of the ship. Pollux, I. Segm. 95. Claudian. Conf. Manlii Theod. v. 47.

(9) They who had the care of the fire. Pollux, I. 9. Segm. 95. Scheffer thinks they were priests—Other antiquarians make them cooks.

(10) The secretary. Eustath. ad Hom. Od. Θ. v. 163. pag. 299. l. 29. Homer. l. c. calls him Φορτου μνημων—and γραμματευσ, Schol. Aristoph. ad Nub. v. 623. Scheffer, p. 310.

(11) Στολαρχος—The commander of the troops. Hesych. Στολαρχης.

(12) Navarchus—The principal land-officer on board a ship. Xenoph. Hist. Græc. II. p. 354. l. 13. and V. p. 426. l. 17.

(13) The officer next to the navarchus.

(14) The chief military officer on board a triremis. Hesych. at this word. The Atheni-

ans likewise gave this title to those who fitted out ships of war at their own expence. Ulpian. ad Orat. in Lephinem. p. 128. B. Schol. Aristoph. ad Equ. v. 908. See Pollux, I. 9. Segm. 119.

PART IV.

Of the PRIVATE LIFE of the GREEKS.

CHAP. I.

Of MARRIAGE.

I. **I**N the different states of Greece marriage was (1) honoured, and authorised by (2) law. He who was averse from marriage, brought (3) discredit upon himself, and in some communities was even (4) punished.

II. But in the times of barbarism, before the institution of laws, the conjunction of the sexes was (5) promiscuous.

III. Cecrops was the first who subjected the Athenians to matrimonial obligations, and enjoined that each of them should (6) inviolably possess his own wife.

IV. But

IV. But the matrimonial laws were afterwards improved, and the Athenians were no longer permitted to intermarry with (7, 8) strangers.

V. An age at which to marry was fixed for the one sex and for the (9) other.

VI. (10) Polygamy was prohibited, except in particular and urgent (11) cases.

VII. A son and daughter of the same mother were prohibited from marrying; but this prohibition did not extend to a son and daughter of the same (12) father.

VIII. Marriages were not contracted without the consent of the (13) parents.

IX. To give a young woman in marriage, is in Greek, (14) *εγγυᾶν*, (15) *διεγγυᾶν*, (16) *κατεγγυᾶν*, (17) *διδόναι*—(18) *ἀρμοζεν*; and in Latin, Dare, despondere.

X. The betrothed man gave to the betrothed woman as a pledge of his honour and love, a present named (20) *ἀρρά*, (21) *ἀρράγων*—(22) *εδνον*.

XI. The affianced woman on her part gave a dowry, termed (23) Προίξ, and (24) Φέρνῃ, which was returned to her in case of a (25) divorce.

XII. But Solon struck off dowries. By his regulation the woman was only to bring three suits of cloaths, and some furniture of little (26) value.—But he enjoined the nearest relations of orphans to give them fortunes, if they did not (27) marry them.

NOTES to CHAP. I.

(1) Γάμος τιμίος—Paul. Epist. ad Heb. xiii. 4. It is very easy to prove that the Greeks honoured marriage. They acknowledged the necessity of it, and it's sacredness. Plutarch. in Amator. p. 750. Aristot. Œconom. III. and VII. They had established punishments for bachelors, as we shall soon see: and that they had deities that presided over marriage is well known. Plutarch. in Αἰτιολίῃ—Qu. 2. Suidas at the word, τελεία. Thucyd. II. 15. and Schol.

(2) The law, for instance, prohibited the Athenians from marrying women of another state;

it

it forbade relations to a certain degree to marry. And there were other regulations relating to marriage, of which we shall presently treat. Hence the expression, *a lawful wife*—*γυνή ἡ νόμῳ γημαιμένη ἀνδρὶ*. Ælian. V. H. X. 2.

(3) See Suacid. XXXVI. 28.

(4) See, on the punishments enacted by the Athenians for bachelors, Dinarch. contr. Demosth. p. 41. and on those inflicted on them by the Lacedæmonians—Plutarch. in Lac. Apophtheg. p. 227. E. Athen. XIII. 1. p. 555. D. Pollux, III. 4. Segm. 48.

(5) Athen. XIII. 1. p. 555. D. Lucret. V. 960. Horace, Sat. I. 3. v. 109.

(6) Athen. XIII. 1. Schol. Aristoph. ad Plut. v. 773. Some authors assert that for this reason the epithet *διφύης* was given to Cecrops.

(7) Demosth. in Neær. p. 519. C.

(8) Demosth. l. c. and 524. C.

(9) For the Lacedæmonians, see Xenoph. de Lacedæm. Rep. p. 534. l. 44. and for the Athenians, see Censorin, de Die Natal. c. XIV. Aristot. Polit. VII. 16. Hesiod. Epy. v. 695.

(10) Cecrops had prohibited it by a law. Athen. XIII. 1. p. 555. D. Herodot. V. p. 334. says that Anaxandrides had two wives, in which he directly violated the custom of the Spartans.

(11) Viz. when the citizens were few. Athen. XIII. 1. p. 556. A.—or when the state was exhausted of men. Diog. Laert. II. 26. and Suid. at the word, *Λειπανδρεῖν*. Some authors tell us that even Socrates took two wives to set an example of recruiting the state. The example of Euripides is another proof that polygamy was, in some cases, allowed. Gell. XV. 20.

(12) Corn. Nepos. in Præfat. and Cimon. c. 1. Schol. Aristoph. ad Nub. v. 1375.

(13) Hom. *Il.* T. v. 291. *Od.* Z. 286. Musæus, v. 179. Ovid. *Met.* IV. 60. See, on marriages contracted without the consent of parents, Pric. ad Apul. Miles. VI. p. 304. and Grotius ad Matth. xxviii. 30.

(14) Demosth. in Neær. p. 528. Ælian, V. H. VI. 4.

(15) Pollux, III. c. 4. Segm. 34.

(16) Euripid. *Orest.* v. 1675.

(17) Hom. *Il.* T. v. 291. Demosth. in Neær. p. 528. A.

(18) Eurip. *Electr.* 24. See 2 Cor. xi. 2.

(19) Terence, *Andr.* I. 1. 74. Plaut. *Aulul.* II. 2. 28.

(20) Arrha, and Arrhabo, are two Hebrew words, which, however, were used by the Latins and the Greeks. See Gell. XVII. 2. Genes. xxxviii. 17. Prov. xvii. 19. 1 Sam. xvii. 18.

(21) Menand. Fragm. ex Incert. Com. N. 253. p. 274. Isæus Orat. VII. de Cir. Heredit. p. 513. Plaut. Mil. Glorios. IV. 1. 11. 2 Cor. v. 5. Ephes. i. 14.

(22) Hom. Il. II. v. 190. Od. Z. v. 159. The word *Μυνησπον* was likewise used in this sense. See Heyseh. at this word, and Periz. ad Ælian. IV. 1.

(23) Isæus. Orat. II. de Hered. Pyrrh. p. 374.

(24) Heyseh. at the words, *Φεργη*, and *Εδνα*.

(25) Demosth. in Neær. p. 524. C.

(26) Plutarch. in Solon. p. 89. D. See Meurs. Them. Attic. I. 14. p. 38.

(28) Diod. Sic. XII. 18. p. 83. D. Meurs. l. c. 13. 35.

C H A P. II.

The MARRIAGE-CEREMONIES.

I. **T**HE bridegroom conducted his bride to his house in pomp. This was termed, (1) *Αγειν*, or (2) *Αγεσθαι γυναικα; subaudi*, (3) *Εις οικιαν*.

II. They were generally conveyed in a (4) car: their friends who accompanied them were called, (5) *Παρανυμφοι*—and—(6) *Παροχοι*.

III. Players on the flute and lyre, and others carrying (7) flambeaux walked before them.

IV. The songs which were sung in this procession were called, (8) *Ἀρματειον μελος*.

V. When they arrived at the bridegroom's house, the marriage began, and was accompanied with (9) dances.

VI. There was a solemn feast which was likewise termed (10) *Γαμος*.

VII.

VII. But before the nuptial repast, sacrifices were offered, called (11) Προτελεια—and—(12) Προγαμεια—when *they* were over, they sat down to table.

VIII. None were admitted to this feast, who had not bathed, and changed their (13) cloaths.

IX. The cloaths of the bridegroom and bride were of different (14) colours.

X. They were likewise crowned with wreaths of aromatic herbs and (15) flowers.

XI. The bridegroom's house was ornamented for the (16) occasion.

XII. A pestle was tied to the (17) door; and a sieve was carried by a (18) girl. The bride carried an earthen vase full of barley, which was called in Greek—(19) Φρυγετρον.

XIII. At Athens, during the nuptial feast, a boy entered, carrying acorns, and a basket with loaves in it, who sung—(20) Εφυγον κακον, ευρον αμεινον—I quitted what was bad; I found what was better.

XIV.

XIV. After the feast, the new-married couple were conducted to the nuptial chamber, termed in Greek, (21) Δωμα, (22) Κουριδιον δωμα—(23) Δωματιον—(24) Θαλαμος—(25) Πασας—in which was the marriage-bed—(26) Λεχος κουριδιον—(27) Νυμφιδιον, (28) Γαμικον.

XV. The bridegroom and bride, after they had entered the nuptial chamber, were obliged, by an injunction of Solon, to eat a (29) quince betwixt them.

XVI. They might be separated when they were even in the nuptial chamber; for instance, if a raven croaked on the top of the (30) house.

XVII. It was customary for the bride, before she went to bed, to wash, at least her feet, with warm (31) water.

XVIII. The bridegroom then untied, and took off her (32) girdle.

NOTES to CHAP. II.

(1) A word rarely used in this sense. See Kuster. de Verbis Mediis. Homer uses the word, *Αναγειν*, to which he adds, *Δομονδε*. *Od. Γ. v. 272.*

(2) Hom. *Od. Ζ. v. 159.* says—*Οικονδ' ἀγεισθαι*. But we find in Ælian, without the addition of *Οικονδε*, *αγεισθαι γαμήτην*. *V. H. XIII. 13.* and *Αγεισθαι γυναίκα*—*XIII. 10.*

(3) Hesiod. *Erg. v. 695.*

(4) Hesiod. Suet. *Herc. v. 273.* Suidas, at the words, *Ζευγος ἡμιονικον*.

(5) In Latin—Pronubus—*Ὁ συνπαλγων τῷ νυμφίῳ τῇ νυμφῳ*—*Qui cum sponso sponsam abducit.* Eustath. ad *Il. Ζ. p. 516. l. 48.*

(6) Pollux, *III. 3. Segm. 40.* Suidas, *l. c.*

(7) Hom. *Il. Σ. v. 491.* Hesiod. Suet. *v. 275.* Terence, *Adelph. V. 7. 9.* Mus. *v. 275.*

(8) Suid. and Hesych. Eustath. *Il. X. p. 1380. l. 5.*

(9) Hom. *Il. Σ. v. 493.* *Od. Δ. v. 18.* and *Ψ. 145.* Hesiod. Suet. *274.* Pollux, *III. 3. Segm. 37.—*

(10) Hom. *Od. Δ. v. 3.* *Il. Τ. v. 299.* Pollux, *III. 3. Segm. 44.* Interpret, ad Matth. *xxii. 2.*

(11) Eurip. *Iphig. in Aul. v. 718.* Hesych. at this word. Vases ad Harpocrat. *p. 164.*

(12) Pollux, *III. 3. Segm. 38.*

(13) Hom.

(13) Hom. Od. Ψ. 131. Z. 27. Aristoph. Av. 1692. Interpr. ad Matth. xxii. 11.

(14) Aristoph. in Plut. v. 530. and Schol. ad h. l. See Kuster. ad h. l.

(15) This wreath is called στεφρος γαμηλιον. Bion. Idyll. I. Epitaph. Adon. v. 88. See Schol. Aristoph. ad Av. v. 160. Eurip. Iphig. in Aul. 905. Paschal. de Coron. II. 16. 17.

(16) Hierocles, Fragm. Περὶ γαμου. p. 308. Stob. Serm. 186. de Laude Nupt. p. 636. l. 33. Seneca. Thebaid. v. 507.

(17) Pollux, III. 3. Segm. 37.

(18) Pollux, l. c.

(19) Pollux, I. 12. Segm. 246. ad Paus. Attic. I. p. 5.

(20) Hesych. and Suid. at the words, Εφυγον κακον.

(21) Theocrit. Idyll. XXVII. 36.

(22) Hom. Od. T. v. 586. See Suidas and Harpocration.

(23) Pollux, III. 3. Segm. 43.

(24) Theocrit. Idyll. XXVII. 36. Pollux, l. c. Segm. 37.

(25) Hesych. at this word. Eustath. Ia. Γ. pag. 297. l. 43. Musæus. v. 280, uses the word, Πασον.

(26) Aristoph. Pac. v. 844.

(27) Νυμφικα ευνη—In Pind. Nem. Od. V. Antistr. B. v. 10. Κλινη νυμφικη, Lucian. Herodot. p. 574.

(28) Pollux, III. 3. Segm. 43. Meurs. Lect. Attic. II. 9. p. 72.

(29) Plutarch. in Solon. p. 89. C. Conjug. Præcept. p. 138. D.

(30) I know not any author by whom this assertion is confirmed.—The reason why the croaking of the raven dissolved the marriage must have been—either—because, that bird was odious to Minerva the protectress of the city, as we are told by mythology—Antigon. Hist. Mirabi. XII. Ovid. Met. II. 551. Hygin. Fab. 166. or because the raven was one of the infernal birds. Plin. X. 12. or because the raven is an enemy to other birds. Sen. ad Eclog. IX. 15. Broukhuf. ad Tibull. II. 2. 21. or—because the cry of a solitary raven is a presage of widowhood. Hieroglyph. VIII. and Notæ ad h. l. Hadrian. Jun. Animadv. I. 1. Gaulmin. ad Eustath. de Amorib. Ismenix et Ismenes, p. 29. Le Clerc ad Hesiod. Epy. v. 746. Ælian. H. A. III. 9.

(31) Aristoph. Pac. v. 843. and the authors cited by Lambert. Bos. ad Eph. V. 25.

(32) In Greek—Λυσαι ζωνην, or μιτραν παρθικην. In Latin—Solvere zonam, revincire zonam. Homer. H. in Vener. 155. Theocrit. Idyl. XXVII. 54. Ovid. Hesiod. II. 115. Spanheim. ad Callim. H. in Jov. v. 21. and J. Schrader ad Musæ. v. 272. p. 341.

C H A P. III.

O F D I V O R C E S.

I. **I**T was a great dishonour to both the married parties to (1) quit each other.

II. If the husband dismissed the wife, the proper terms were—(2) *Αποπεμπειν*, (3) *Αποπομπη*—(4) *Εκβαλλειν*.

III. The husband was, in this case, obliged by the law, to restore the wife her (5) fortune.

IV. If the wife quitted the husband, the separation was expressed by the words—(6) *Απολειψις*—(7) *Απολειπειν*.

V. There were causes for which the law permitted the wife to leave her husband; but she was, beforehand, to advertise the archon of her intention; and present him a petition containing an enumeration of her (8) grievances.

NOTES

NOTES to CHAP. III.

(1) 1° To the wives to separate from their husbands. Eurip. Med. v. 236.—2° To the husbands to put away their wives.—Athen. XIII. 1. p. 555; who relates that at Lacedæmon Lysander was condemned to pay a heavy fine for having divorced his wife that he might marry a finer woman.

(2) Demosth. in Næar. p. 524. C.

(3) Pollux, III. 3. Segm. 46.

(4) Demosth. in Næar. l. c. Galat. IV. 30. we have also—*Εκπεμπειν την γυναίκα*. Isæus de Hered. Pyrrh. pag. 388. *Αφισειναι γυναίκα*. Plutarch. in Cic. p. 875. A. 1 Cor. vii. 11. *Απολυσαι γυναίκα*—Matth. xix. 7. 8.

(5) Demosth. in Næar. p. 524. C.

(6) Plutarch. In Alcibiad. p. 195. C. Pollux, III. 3. Segm. 47.

(7) Isæus de Hered. Pyrrh. p. 386.

(8) Plutarch. In Alcibiad. p. 195. C. Anodocid. Orat. IV. contra Alcib. p. 297. Plutarch. l. c. styles this petition, *Γράμματα απόλειχως*. We find the legal causes of a divorce in Pollux, III. 3. Segm. 47. and in Plut. in Alcib. l. c.

C H A P. IV.

O F A D U L T E R Y.

I. **A**DULTERY is, in Greek, termed, (1) *Μοιχεσία*. It was a crime common among the (2) Greeks; yet it was strongly guarded against by their legislation, and repressed by fines and punishments.

II. The punishments inflicted on adulterers were not the same in all the states of (3) Greece.

III. It was permitted by a law of Solon to put an adulterer to death, if he was caught, *In flagranti delicto*—In the (4) fact.

IV. It was infamous for a man to live with his wife after she was taken in (5) adultery.

V. At Athens a rich adulterer might commute the ordinary punishment of his crime

crime with a sum of money termed, (7) *Μοιχαγρία*.

VI. But a cruel, and mortifying punishment awaited poor people surprized in adultery; it was called, (8) *Ραφανιδωσις*, and (9) *Παρατιλμος*.

NOTES to CHAP. IV.

(1) See Pausan. Boet. XXXVI. p. 784.

(2) This is evinced by the examples of Thyestes, Ægisthus, Paris, Phœnix, &c: See Senec. Thyest. 680. Hom. Od. A. v. 32. Ιλ. Γ. v. 39. and I. v. 451. But adultery was unknown at Sparta. Plut. Lac. Apophthegm. p. 2. 8; and in Lycurg. p. 49. C.

(3) On the punishment of adultery among the Cretans, consult Ælian. V. H. XII. 12.—Among the Locrians, idem. XIII. 24. Among the Thespians, idem. XI. 6.

(4) Lyfias, *υπερ του Ερατοσθενους Φονου*. pag. 7. Taylor. in Proleg. ad hanc Orat. Plutarch. in Solon. p. 90. F. Meurf. Them. Attic. I. 4. P. 9.

(5) Demosth. in Næar. p. 529. C. Meurf. proves that it was lawful for a husband, to treat his wife, if she had been guilty of adultery,

in the severest manner—to deprive her of her fortune, to sell her, to kill her. Them. Attic.

I. 5. p. 12.

(6) Lyf. l. c. p. 6. Schol. Aristoph. Plut. v. 168.

(7) Hom. Od. ⑥. v. 332. and Eustath. ad h. l. p. 313. l. 2.

(8) Schol. Aristoph. ad Plut. v. 168. and Aristoph. Nub. 1079. Suid. at the word *ῥα-φαις*.

(9) Schol. Aristoph. l. c. Vossius ad Catull. p. 41.

C H A P. V.

Of the BIRTH and EDUCATION
of CHILDREN.

I. **F**OR the birth of a son the doors of the house were crowned with olive; for the birth of a daughter, with (1) wool.

II. The (2) new-born child was washed in warm water. The vase consecrated to that use was called (3) Λουτρον.

III. They likewise anointed it with oil, which was kept in an earthen vessel named, (4) Χυτρος—from which word is derived the verb, (8) χυτλωσαι.

IV. Wine was used by the Spartans instead of water for this (6) ablution.

V. When it was thus washed it was dressed: the child's cloaths were called, (7) Σπαργανα.

VI. It was then laid in a (8) basket, or in a (9) shield if it's father was a warrior.

our. The latter custom prevailed most in the military (10) Sparta.

VII. The children whom their parents did not chuse to bring up, were exposed—This was termed, (11) *Εκτιθεναί*.

VIII. In the basket in which the child was exposed they sometimes put a collar, or a ring, or a (13) stone—These were called, *Περιδεραια*, and, (14) *Γνωρισματα*.

IX. Among the Thebans the exposition of children was prohibited by (15) law.

X. At Lacedæmon, deformed children were thrown into a place termed (16) *Αποθετας*.

XI. At Athens, the names of the children which were brought up, were inscribed, as soon as they were born, in the public (17) registers.

XII. When the infant was five days old, (18) they ran with it in their arms round the fire, and the relations of it's mother sent her presents, which were termed, (19) *Γενεθλιοι δασεις*.

XIII.

XIII. The child was named ten days after it's (20) birth. A (21) sacrifice was offered on the occasion, which was followed by a (22) feast. These ceremonies were expressed by, (23) Δεκατην θυειν, (24) Αποθυειν—(25) Ἑσιασαι.

XIV. The fortieth day was a day of solemnity for the (26) mother.

XV. It was a very essential duty with the Greeks to bring up their children in their own (27) houses, and to have them nursed by their (28) mothers; the maternal office women of the highest (29) distinction did not decline.

XVI. We read, however, that in some cases nurses were taken into the (30) house.

XVII. (31) Μαῖα—(32) Τιτθη—(33) Τιθηνη—(34) Τιθηνητειρα, were the names given to nurses. Sometimes they were called, (35) Τροφοι. But there was some (36) difference between the Τιτθαι and the Τροφοι. To suckle is, in Greek, (37) θηλαζειν.

XVIII. In the street, the nurse had a sponge soaked in honey, which she put to the mouth of her child when it (38) cried.

XIX. To compose it to sleep she sung—*Λαλα, βαυκαλαν*; and these songs were termed—(39) *Βαυκαλησεις*—and—(40) *Νυνια*.

XX. When these soothing methods failed, the nurse had recourse to the (41) *Manducum*, (42) *Terriculamentum*, to frighten it into quiet. The figure with which the child was terrified, was, (43) *Μορμολυκειον*.—To terrify it with that figure, was, (44) *Μορμωσεσθαι*.

XXI. To prevent the vices inseparable from idleness, great care was taken to accustom boys and girls betimes to industry.—The tender years of the boys were employed in learning the elements of arts and sciences.

XXII. The girls were closely confined in the (46) house. Little was allowed them to (47) eat, and their (48) waist was straitened

straitened to make it more elegant. They were chiefly employed in working (49) wool; an employment which, of old, was not despised by ladies of the first (50) quality.

XXIII. We read likewise that young ladies of the highest birth were taught music and (51) literature.

XXIV. If the fathers of boys were rich, or persons of distinction, they had private masters for them, (52) Παιδαγωγοί, or (53) Παιδοτριβαί.—to form them to the fine arts.

XXV. The education of the Greeks (the (54) Lacedæmonians excepted) consisted of three principal parts—viz. Letters, the Gymnastic Exercises, and (55) Music. Some authors add (56) Painting.

XXVI. We have already inquired into the Gymnastic Exercises in the first part, *On the Games of the Greeks*. We must now give a concise account of the three other branches of Grecian education.

NOTES

NOTES to CHAP. V.

(1) Hesych. at the words, *Στεφανου εκφαιρειν*, and Meurf. Lect. Attic. I. 10. Paschal, de Coron. V. 15. p. 334.

(2) Callim. H. in Jov. 17. and Interpr. Meurf. ad Lycoph. v. 332.

(3) In Latin, Labrum. Isid. Hispal. Orig. XX. 6. *Λουτρον* has a more extensive signification. Yet it is used in this sense by Euripides Jon. 1493.

(4) Bartholin. de Puerp. Vet. p. 65.

(5) *Απολουσασθαι*—Spanh. ad Callim. H. in Jov. 17. 2. *Μετα ελαιου λουσασθαι*—Hesych. and Suid. at the word. Schol. Min. ad Hom. Od. Z. v. 80. Eustath. ad h. l. p. 248. l. 24.

(6) Plutarch. in Lycurg. p. 49. E.

(7) Hom. H. in Mercur. v. 268. Plutarch. in Lycurg. p. 49. E. Herodian. I. 5. Callim. H. in Jov. v. 33. and Interpr. ad h. l.

(8) Callim. H. in Jov. v. 48. and Interpr. Lennep. ad Coluth. p. 67.

(9) Theocr. Idyll. XXIV. v. 4.

(10) Nonnus in Dionys. XLI. 168.

(11) Euripid. Phæniss. v. 25. Aristoph. in Nub. v. 531. Aristoph. Ran. v. 1221.

(12) Terence. Eunuch. IV. 6. 15. Eurip. Ion. 19. 32. 1337.

(13) A.

(13) Aristot. Poetic. c. XVI. Eurip. Ion. v. 1431. calls them, *Δεραία*.

(14) Pausan. Attic. c. XXVII. p. 66. Heliodor. Æthiop. IV. p. 178.

(15) Ælian. V. H. c. II. 7.

(16) Plutarch. in Lycurg. p. 49. D. Aristot. Polit. VII. 16.

(17) Isæus, Orat. VI. de Apollod. Herod. p. 486. Suidas, and Harpocrat. at the words, *κοινὸν γραμματεῖον*. But were the children registered immediately after their birth, or at the age of one year, two, three years, &c. This uncertainty is not removed by Potter, Archæol. I. 9. p. 45. But the scholiast of Lucian asserts that they were registered immediately after they were born, T. II. p. 11.

(18) Hesych. at the words, *δρομιαφίον ἡμᾶρ*.—And Meurf. Græc. Fer. I. 20.

(19) Hesych. at the word *ἀμφιδρομία*. and Suidas. Æschyl. in Eumenid. v. 7. and Stanl. ad h. l.

(20) Eurip. in Fragm. Ægei. v. 14. and Barnes, ad Eurip. Electr. v. 126.—Seven days according to others. See Harpocrat. at the word, *εβδομημερομενον*.

(21) Euripides, Electr. v. 1126.

(22) Aristoph. Av. v. 494. and Schol.

(23) Aristoph. Av. v. 923.

(24) An

(24) Another expression was—Ποιησαι δεκατην.
Demosth. adv. Bœot. p. 638. C.

(25) Suidas, at the words, Δεκατην εσιασαι.

(26) Censorin. De Die Nat. XI. p. 50. See
Barthol. de Puerp. Vet. p. 139.

(27) Hom. Ιλ. Π. v. 191. Od. Z. v. 201.
Plaut. Bacchid. III. 3. 18.

(28) Euripid. Ion. v. 1360.

(29) Hecuba, in Homer. Ιλ. X. v. 83. Pe-
nelope. Od. A. v. 447. See Feith. Antiq.
Hom. II. 18.

(30) Euryclea, is, in Homer, the nurse of
Ulysses. Od. T. v. 482. Nauficæa is likewise
mentioned, Od. H. v. 12. See Gell. Noct. At-
tic. XII. 1.

(31) Homer. Od. T. v. 482.

(32) Aristoph. Equit. v. 713. and Schol.

(33) Hom. Ιλ. Z. v. 389. Eustath. p. 513.
l. 10. 34. Suidas, at the word, Τιθηνας. But
Kufter's reading is different.

(35) Plutarch. de Puer. Educ. c. V. uses these
words together, Τιτθαι, and Τροφοι.

(36) See Eustath. ad Ιλ. Z. p. 513. l. 14.

(37) Lysias. Orat. I. pro Cœde Eratos, p. 3.
Ælian. V. H. XIII. 1.

(38) Hesych. at the words, Κηριω βουραα.
Spanheim. ad Callim. H. in Jov. v. 49.

(39) Sca-

(39) Scalig. Lect. Aufon. II. 11. p. 117. Hesych. at the word *Βαυκαλᾶν*. Athen. XIV. 3. p. 618. F.

(40) Hesych. at the word, *Νοννιον*. Casaubon. ad Theophr. Charact. Eth. c. VIII. p. 231.

(41) Plaut. Rud. II. 6. 51. Festus, at the word, Manducus.

(42) Terriculamenta, and Terricula, are in Latin synonymous words, and signify figures with which they frightened children.

(43) Aristoph. Thesmoph. v. 424. There is likewise, in the same sense, the word, *Μορμολυκη*. Strabo, I. p. 13. l. 32. and ad h. l. Casaub. p. 12. and by abbreviation, *Μορμω*. Aristoph. Acharn. v. 582. Lucian in Philopseud. p. 328. We have an entertaining account of the manner in which the Hebrews, Greeks, and Romans frightened their children, in Ittagerus.—In Programmata de Manducis.

(44) Hesych. at this word. Aristoph. Av. v. 1245.

(45) This we see by the law of Solon. Plutarch in Solon. p. 90. C. D. and by the Attic laws. Lib. I. tit. 4. There were publick schools for children of each sex. Perizon. ad Ælian. V. H. III. 21. See, on the necessity of education, Socrates in Xenophon. Memorab. IV. 1. 2. and, against an effeminate education—

Thean. in Frag. Pythag. in Opusc. Mythol. Th. Gall. p. 740.

(46) Cornel. Nepos, in Præfat. Homer lodges the women in the highest story of the houses. *Od. O. v.* 516. and *Il. B. v.* 514. Phocyl. v. 198. Euripides, Iphig. in Aulid. v. 738. Phænifr. 88.

(47) Terence. *Eunuch. II.* 3. 23. Xenophon de Rep. Lacedæm. p. 537. l. 20.

(48) Terence. *Ibid. v.* 22.

(49) Eustath. ad *Il. A.* p. 23. l. 43. Xenoph. l. c. p. 534. l. 27.

(50) Penelope, for instance—Hom. *Od. P. v.* 97. Ovid. *Heroïd. I.* v. 77. and the wife of Leontius, one of the Theban generals. Xenoph. *Hellen. V.* p. 443. l. 27.

(51) The Spartan girls studied musick. Plutarch. In *Lycurg.* p. 47. F. and 48. A. Corinna the Theban excelled in poetry. Pausanias, *Bœot. c. XXII.* p. 753. Ælian. *V. H. XIII.* 25. and Perizon. Aspasia gave Socrates lessons in eloquence—Athen. *V.* 19. p. 219. C.

(52) Thus, Phenix was tutor to Achilles. Plutarch. de Puer. *Educat. c. VII.* Hom. *Il. A. v.* 831. Thus, Atlas is said to have been præceptor to Hercules. Auson. *Idyll. IV.* v. 21. Theocrit. *Idyll. XXIV.* v. 103. See Feith, *Antiq. Homer. II.* 18. § 3. p. 251. Consult,

on the difference between Διδασκαλος and Παιδαγωγος, Wower. Polymath. IV. § 19.

(53) Aristoph. Nub. 969. The business of the Παιδοτριβαι was only to exercise the bodies of their scholars. Æschin. Timarch. p. 172. A. See Casaub. Theophr. Charact. VIII. Περι λαιας. Perizon. ad Ælian. V. H. II. 6. and p. 982. Zeibich. Athleta. Παραδοξος, p. 165.

(54) Aristot. Polit. c. VIII. 4. Ælian. V. H. XII. 50. and Perizon.

(55) Terence. Eunuch. III. 2. 23.

(56) Aristot. c. VIII. 3. Plutarch. de Music. p. 1140. B. Perizon. ad Ælian. V. H. 7. 15.

CHAP. VI.

Of LETTERS.

I. **B**Y letters, Γραμματα, we are to understand, Γραμματική, which in it's early state comprehended only (1) reading, and writing. This science was afterwards greatly extended, and took in (2) history, poetry, &c.

II. Young men of easy fortunes also studied philosophy. There were Gymnasia, and publick schools for the (4) purpose. The principal schools at Athens, were, the (5) Academy, the (6) Lycæum, and the (7) Κυνοσαργες. There were schools founded at other (8) places.

NOTES to CHAP. VI.

(1) Arist. Polit. c. VIII. 3. Topic. c. VI. 3. Sext. Empir. adv. Gramm. I. 2.

(2) Grammar is taken in this extent by Cicero, de Orat. I. 42. Seneca, Ep. LXXXVIII. Quintil.

Quintil. I. 14. Sext. Empir. adv. Grammat. I. 1. See Mauffac. Dissert. Crit. at the end of Harpocrat. p. 329. Burmann. ad Vales. de Crit. I. 1. p. 244.

(3) Terence. Andr. I. 1. v. 30. See Leg. Att. Lib. I. Tit. 4.

(4) The Gymnasia were properly intended for bodily exercises. See, on the public schools of the ancients, Perizon. ad Ælian. V. H. III. 21.

(5) Ælian. V. H. IV. 9. Menage ad Laert. III. 7. p. 141.

(6) Ælian. V. H. IX. 20. and 29. Menag. ad Laert. V. 2. pag. 186. Cicero mentions the academy, and the lyceum. De Divin. I. 13. See Acad. Quæst. I. 17.

(7) This was the school of Antisthenes, according to Hesych. Miles. and Diog. Laert. VI. 13. and of Aristo the Chian. Diog. Laert. VII. 161. Paus. Attic. c. XIX. p. 44.

(8) For instance that at Corinth called, Κρα-
νειον. Lucian. Dial. Mort. p. 262. Laert. VI. 77. There was a Gymnasium in the Isle of Rhodes. Cic. Tusc. Quæst. II. 61. Suet. Ti-
ber.

C H A P. VII.

O F M U S I C K.

I. **T**HE word, *Μουσική*, Music, is derived, according to some authors, from the nine (1) Muses; and according to others, from the Hebrew word, (2) *Mofar*, which signifies art, science.

II. The Greeks give the invention of music to (3) Pythagoras; but they are (4) mistaken. The scriptures leave us no room to doubt that (5) Jubal was the inventor of the flute and the harp.

III. There were seven musical notes which were consecrated to the seven planets. 1° *Υπατη*, to the Moon: 2° *Παραυπατη*, to Jupiter: 3° *Λιχανος*, to Mercury: 4° *Μεση*, to the Sun: 5° *Παραμεση*, to Mars: 6° *Τριτη*, to Venus: 7° *Νητη*, to (6) Saturn.

IV. The tone, or mode, whether grave or acute, in which the musicians sung, or played, was termed in Greek (7) *Νομος*.

V. There

V. There were four modes; the Phrygian, the Lydian, the Doric, and the (8) Ionic. Some authors add a fifth, viz. the (9) Æolic. These are the characters of the five modes—The Phrygian mode was religious,—the Lydian, plaintive,—the Doric, martial—the Ionic, gay and flowery—the (10) Æolic, simple. The mode with which the soldiers was animated, was likewise termed, (11) *Ορθιος*.

VI. In later times the term *Νομος* was applied to the words which were sung in these (12) modes.

VII. Their music was vocal, or (13) instrumental.

VIII. Musical instruments are divided into wind-instruments, *Εμπνευστα*, or stringed instruments, (14) *Εντατα*.

IX. The three principal of the ancient instruments were, the lyre, the flute, and the (15) pipe.

NOTES to CHAP. VII.

(1) Isidor. Hispal. Orig. II. c. XIV.

(2) Vossius de Idolol. I. 13. we have other etymologies in Phurnut. De Natur. Deor. c. XIV. Le Clerc, ad Hesiod. Theog. v. 52. derives it from the Hebrew *Motfa*, Inventrix.

(3) Isidorus says the Greeks were of this opinion—Hispal. Orig. II. 15. we find in Jamblichus. how this philosopher invented music. De Vita Pythag. c. XXVI. See Nicom. Arithmet. p. 171. Macrob. In Somn. Scip. II. 1. Holsten. ad Porphy. p. 7.

(4) It is not probable that the Greeks thought Pythagoras the author of music. They knew that men who lived before Pythagoras, if they did not invent the art, applied themselves to it.—Amphion, for instance, Linus, and others mentioned by Plutarch. De Music. p. 1131. F. and p. 1132. A. B. The Greeks then must have only meant that Pythagoras improved music; and, perhaps, reduced it to a system. See Vossius de Scient. Mathem. c. XX. § 2. on the state of music at the time of the Trojan war. See Feith. Antiq. Homer. IV. 4.

(5) Genes. iv. 21.

(6) Nicomach. Harmon. cited by Meibomius. Antiq. Music. Auctor. p. 33. See Aristot. Probl.

Probl. lect. 19. Philand. ad Vitruv. V. 4. p. 214. and Vossius, de Scient. Mathem. c. XX. § 3. p. 85.

(7) Thucyd. V. 70. Aristoph. Equ. 9. Aristotle inquires why it was so termed, Probl. XIX. n. 28. and Plutarch, de Music. p. 1133. B. according to Aristotle, Νομοὶ καλοῦνται οἱ μουσικοὶ τρόποι καὶ αὐτοὶ τινὰς ἄδουσιν. See Suid. at the words, Νομοὶ καθαρωδικοί.

(8) This is Lucian's enumeration, Harmon. pag. 585. See Aristot. Polit. IV. 3. Athen. XIV. 5. p. 624. Aristoxen. p. 37. Euclid. p. 19. Bacchius, p. 12. on the inventors of these modes. See Plin. VII. 56.

(9) Bourdelot ad Lucian. l. c.

(10) We find these characters of the five modes in Apuleius, Florid. p. 342. and Lucian, l. c. See Aristot. Polit. VIII. 5. 7. Observat. Miscell. VII. p. 309.

(11) Hom. Il. A. v. 10. Eustath. p. 758. l. 7. See Schol. Aristoph. ad Acharn. v. 16. Herodot. de Arion, p. 10. B. and Gell. XVI. 19. Suid. at the word, Ορθισματων. These modes are termed by Pliny, Phthongi, II. 22. and Moduli, VII. 56.

(12) Schol. Aristoph. ad Equit. v. 9. Spanheim. ad Callim. H. in Del. v. 304. p. 509.

(13) Hence the following definition of music:
 —Τεχνη θεωρητικη και πρακτικη τελειου μελους και οργανικου—Ars contemplativa et practica perfecti cantus et organici. Aristid. Quintil. I. p. 6.
 See Aristot. Polit. VIII. 5. To sing, without being accompanied by an instrument, was, in Latin, *Afsâ voce canere*. They likewise called the flutes which were played upon without the voice, *Afsas tibias*. See Dacier, ad Fest. at the word *Afsa*. Pliny informs us who was the first man that played on the lyre without singing to it, and who it was that first accompanied that instrument with the voice, VII. 56.

(14) Pollux, IV. 8. Segm. 58. Aristid. Quintilian also (pag. 101.) distinguishes the *Οργανα εμπνευστα*, and—*κατατεινομενα*; the latter of which he likewise calls—*Οργανα δια νευρων ηρμοσμενα*, p. 107; and *Νευροδετα*, p. 110.

(15) Aristotle counts more; Polit. VIII. 6. So does Pollux, IV. 9. Segm. 59. But according to Plutarch these are the three principal instruments. De Music. p. 1136.

C H A P. VIII.

Of the C I T H A R A.

I. **T**HE cithara was the most famous of the stringed instruments. The Greeks called it, (1) *Κιθαρα*, and (2) *Φορμιγξ*.

II. To it they sung the (3) exploits of heroes, and (4) love.

III. The strings were, at first, of (5) linnen-thread ; afterwards of (6) catgut.

IV. The strings were at first three ; whence it was termed, (7) *Τριχορδος* : but it was afterwards improved, and had seven strings ; it then had the epithets—(8) *Ἑπταχορδος*—(9) *Ἑπταφθογγος*.—(10) *Ἑπταγλωσσος*.

V. The strings were touched either with a (11) bow, or with the (12) fingers. To touch the cithara was expressed in Greek by (13) *Κιθαρίζειν*, (14) *Κρουειν πληκτρῳ*—

- (15) Διῶκειν—(16) Δακτυλίοις κρούειν—and
 (17) Ψάλλειν.

NOTES to CHAP. VIII.

(1) Apollo was thought to have been the inventor of this instrument. Bion. Idyll. III. 7. Hence that God is represented in antiques with a cithara in his hand. See Periz. ad Ælian. V. H. III. 32. And hence he has the title, Φορμικτης. Aristoph. Ran. v. 234. We may add, that in ancient times, kings and heroes learned to play upon the cithara: Hercules, and Alexander, for instance. Ælian. V. H. III. 32.

(2) Κιθαρα, and Φορμινγξ were words for the same instrument. Eustath. ad Iλ. A. p. 1222. l. 38. He supports his assertion by a passage of Homer, Iλ. Σ. v. 569. Feithius, in Antiq. Homer thinks the cithara and the lyre the same instrument. And, amongst other authorities, he has a passage of Aristophanes to strengthen his conjecture. Nub. 1358. But he is opposed by Periz. ad Ælian. III. 32. The difference of the two instruments is differently explained. Some critics tell us that the lyre had always a hollow to make it sound; instead of which, there were
 two

two bars for the strings of the cithara, which went across, the one on the upper, and the other on the lower part of the instrument. They add, that at its two sides it had no handles. These are the principal distinctions between the lyre and the cithara. But the reader will find more in Blanchin—*Dissertat. De tribus Generibus Musicæ veterum Organicæ*, c. II. § 10. p. 29. Rom. 1742.

(3) Achilles, for instance. Hom. *Il.* I. v. 186. Virgil. *Æneid.* I. 744. Hence the title of, *Μητρὶς ὕμνων*—which Aristophanes gives the cithara. Thesmoph. v. 130.

(4) Demodocus, for instance. Hom. *Od.* ©. v. 266. Anacr. *Od.* I.

(5) Eustath. ad Homer. *Il.* O. v. 570. pag. 1222. l. 52.

(6) Homer. *Od.* Φ. v. 408.

(7) Stephens, at the word *Ἀσία*, says, the cithara with three strings was invented at Asia, a city of Lydia. Hence it is called *Ἀσιας* by Aristoph. Thesmoph. v. 126. See Plutarch. de Mus. p. 1137. A.

(8) Plutarch. de Mus. p. 1144. F. Macrobi. Saturn. I. 19. Hom. H. in Mercur. v. 51.

(9) Eurip.

(10) Pind. Nem. Od. V. Str. B. v. 10.

(11) Pin-

(11) Pindar, Nem. Od. V. Str. B. v. 11. Homer. H. in Mercur. v. 419. Ælian. V. H. III. 32. where Perizonius describes the figure of the bow.

(12) Athen. IV. pag. 183. D. and XIV. 9. p. 637. D. Virg. Æneid. VI. 645.

(13) Plutarch. Apophth. Lacon. p. 233. F. Aristot. Polit. I. 4.

(14) Anthol. IV. 16. p. 4.

(15) Pind. Nem. Od. V. Stroph. B. v. 11.

(16) Psalm lxxxi. v. 3.

(17) Athen. IV. 25. p. 183. D. See Schol. Aristoph. ad Av. 218.

C H A P. IX.

Of the FLUTE and the PIPE.

I. **T**HE flute, in Greek, *Αυλος*, was a (1) famous instrument which they used on their (2) festivals, and at their sacrifices; at their (3) games, and (4) entertainments; at their (5) funerals, and other occasions of mourning.

II. (6) Jubal was the inventor of the flute. According to the tradition of the Greeks, it was invented by Hyagnis, a (7) Phrygian. He lived in the time of Josua.

III. The flutes were generally made of the bone of stags, or (8) mules; whence they were termed (9) *Νεβρειοι αυλοι*. The (10) Thebans, it is said, were the first who made flutes of that substance. They were likewise made of the bone of—(11) asses, of, (12) elephants; sometimes they were of (13) reed, or (14) box.

IV. The

IV. The pipe, in Greek called, *Συριγξ*, differed greatly, in sound, from the flute. —The tone of the former was meagre, and sharp; whence it had the epithet, (15) *Λεπταλεα*: that of the latter was grave, full, and mellow; therefore, it was termed, (16) *Βαρυερομος*.

V. Music had a very strong influence on the Greeks; on their (17) bodies as well as their minds. We are told that it cured some of their (18) maladies.

VI. Music was a capital part of the Grecian (19) education.

NOTES to CHAP. IX.

(1) Minerva was the inventress of the straight, and Pan was the inventor of the oblique flute. Bion. Idyll. III. 7. The invention of them is ascribed to others by other authors. See Spanheim. ad Callim. H. in Dian. v. 245. The most famous players on the flute were Timotheus, Ismenias, Marfyas, and Olympus. Lucian. adv. Indoctum. p. 381.

(2) See

(2) See Spanheim. ad Callim. l. c. Suid. at the word *Αυλητης*. Ovid. Fast. VI. 659. This is accounted for by Pliny, XXVIII. 2.

(3) Aristoph. Pac. v. 530. Interpr. Terent. in Didasc. Andriæ. Horat. Epist. II. i. v. 98. Athen. XIV. 2. p. 617. B.

(4) At the marriage-feast, for instance. Terent. Adelph. V. 7. v. 6. See Broukhus ad Tibull. II. i. v. 86. Athen. XV. i. p. 665. E.

(5) Ælian. V. H. XII. 43. Perizon. ad h. l. n. 7. Plutarch. de Music. p. 1136. C. and the authors cited by Wolf. ad Matth. ix. 23.

(6) Genes. iv. 21.

(7) Oxford Marbles—Epoch. XIX. Plut. de Music. p. 1135. E. Athen. XIV. 5. p. 624. B. Anthol. l. c. 11.

(8) Schol. Aristoph. ad Acharn. v. 865.

(9) Antipat. Anthol. IV. 28. Epigr. 13.

(10) Athen. IV. p. 182. E. Pollux, IV. 10. Segm. 74.

(11) Plutarch. in Corniv. p. 150. E.

(12) Athen. IV. p. 182. E. Propert. IV. 6. v. 8.

(13) Athen. l. c. D.

(14) Pollux, IV. 10. Segm. 74.

(15) Callim. H. in Dian. v. 243. Spanheim. ad h. l. p. 293. Ovid. Met. I. 708. Lennep. ad Coluth. p. 72. Obs. Misc. II. p. 94.

(16) Aristoph. Nub. 312. Eurip. Helen. 1367.

(17) Athen. XIV. 5. 6. p. 626. Idem, p. 625. F. Plutarch. Conjug. Præcept. p. 143. C. and de Music. p. 1140. B. Ælian. V. H. XIV. 23. Many other authors assert the same. See Aristot. Polit. VIII. 5.

(18) Jamblich. In vitâ Pythag. c. XV. p. 50. c. XXV. p. 92. Athen. XIV. 5. p. 624. A. Gell. IV. 13.

(19) Ælian. V. H. VII. 15. Periz. ad h. l. Plutarch. De Music. p. 1140. B. Athen. XIV. p. 626. B.

C H A P. X.

Of P A I N T I N G.

I. **P**AINTING was sometimes a part of (1) Grecian education. This art was termed *Γραφικη*, from the verb *Γραφειν*, which, amongst its other meanings, signifies, to paint, (2) *pingere*. Painting was likewise called—(3) *Ζωγραφια*.

II. The art was so imperfect in its origin, that the first painters were obliged to write at the bottom of their pictures the names of the objects which they had attempted to (4) represent.

III. (5) One colour was only used at first; at length they used (6) five; and afterwards, (7) many.

IV. The Greeks, it is probable, learned this art of the (8) Egyptians.

V. The instruments and materials used in painting were—(9) *Οκριδας* and *Καλυδας*—The easel—*Πινακες* and *Πινακια*—The
CANVAS.

canvas—(11) *Ληκυθοι*—little boxes in which the painters kept their colours—*Κηρος*—*Χρωματα*—*Φαρμακα*—*Ανθη*—The wax—the unprepared colours,—the prepared colours—(12) the flowers—*Γραφεις*, and *Υπογραφεις*—(13) the style,—and the pencil.

VI. The outlines (or the sketch) were called, *Υποτυπωσις*—*Υπογραφη Εκια*—and, (14) *Σκιαγραφια*. The finished picture was termed—(15) *Εικων*.

VII. Painting was, from its origin, classed with the (16) liberal arts; and grew so much into esteem, that it became at length an essential accomplishment of a polite (17) gentleman.

NOTES to CHAP. X.

(1) *Aristot. Pol. VIII. 3.*

(2) This is proved by Xenophon's definition of painting. *Memorab. III. 10. § 1.* See *Eustath. ad Il. Γ. p. 315. l. 39.*

(3) *Plutarch. De Audiend. Poet. p. 17. F.*

(4) *Aristot.*

(4) Aristot. Topic. VI. 2. Ælian. V. H. VIII. 8. and X. 10.

(5) Pliny—c. XXXV. 3. terms painting in that rude state Monochromaton—which Quintilian translates—Color simplex. XII. 10. § 3.

(6) Philostrat. Apollon. II. 22. p. 75. Cic. Brut. c. XVII. n. 70.

(7) Isidor. Hispal.—Orig. XVI. 17. enumerates them to ten.

(8) Pliny, XXXV. 3.—Of the first painters. Athenag. *Απολογ.* p. 123.

(9) Pollux, VII. 28. S. 129.

(10) Pollux. Ibid. S. 128.

(11) Cicero ad Attic. I. 14.

(12) Pollux, VII. 28. Segm. 128.

(13) Pollux, l. c.

(14) Pollux, VII. 28. Segm. 127. and 128.

(15) Pollux. *ibid.* Segm. 127. Ælian. V. H. XIV. 37. and 47.

(16) Galen in Exhortat. ad Artes, cited by Vossius, de Artibus Popularibus, c. V. § 1. p. 61. See Barth. ad Erhard. ad Petron. c. 2.

(17) Pliny. L. XXXV. 10.

CHAP. XI.

Of the Food of the ANCIENT GREEKS.

I. **T**HE principal and most necessary food, with the ancient Greeks, as with us, was bread, which was named, (1) ἄρτος. Hence this word comprehends (2) meat and drink. By Homer and other authors, bread is likewise metonymically termed, (4) σίτος.

II. Bread was generally carried in a wicker-basket, called, (5) κάπεον, κανοῦν.

III. Their loaves were baked either under the ashes, and then they were termed, (6) σπιδίταις ἄρτοι—(7) ἐγκρυφίαι—or in an oven, Κριβάνω;—and then they were called, (8) Κριβανίταις.

IV. The Greeks had another kind of bread, named Μαζα, which was made with a coarser flour, with salt and water; to which ingredients some added (9) oil.

V. Barley-

V. Barley-meal was also much used by them;—in Greek it was Αλφιτον—In Latin —(10) Polenta.

VI. The Θριον was a composition of rice, cheese, eggs, and honey. It was wrapped in fig-leaves — whence it took its (11) name.

VII. The Μυττωτον was made with cheese, garlick, and eggs, (12) beaten and mixed together.

VIII. The poor people made their bread hollow, in form of a plate; and into the hollow they poured a sauce. This sort of bread was called, (13) Μισυλλα, whence comes the verb (14) Μισυλλαῖσθαι. The poor Athenians lived likewise on garlick and (15) onions.

IX. The Greeks had many sorts of cakes —(16) Πυραμοῦς—(17) Σησαμοῦς—(18) Αμυλος—(19) Ιτρία—(20) Μελιττοῦτα—(21) Οινούτλα, &c.

X. Hitherto we have spoken of bread, and the other aliments which the earth

supplied. But let not the reader therefore conclude that the Greeks disliked animal food.—They ate flesh commonly (22) roasted, seldom boiled; especially in the (23) heroical times of Greece.

XI. At Lacedæmon the young people ate animal-food. A black soup, termed (24) *Μέλας Ζυμός*—supported the men and the old people.

XII. The poor ate likewise (25) grasshoppers, and the (26) extremities of leaves.

XIII. The (27) Greeks were likewise great lovers of fish; a food which, however, we do not find on the tables of Homer's (28) heroes.

XIV. They were fond of eels dressed with beet-root—This dish they called—(29) *Εγχελεῖς εντετυτλανόμεναι*.

XV. They liked salt-fish, of which the joll, and the belly were their (30) favourite parts.

XVI. They likewise ate sweet-meats, fruits, almonds, nuts, figs, peaches, &c. in

Greek—(31) Τρώκτα—(32) Τραγηματα—
(33) Επισορπισματα—(34) Πεμματα. They
made the (35) dessert.

XVII. Salt, ἄλας, was used in almost
(36) every kind of food.

NOTES to CHAP. XI.

(1) Euripides, cited by Athenæus, IV. 15.
p. 158. E. tells us that this food is necessary.
On the inventor of bread, see Pausan. Arcad.
IV. p. 604. and Athen. III. 26. pag. 109. A.

(2) Matth. xv. 2.

(3) Hom. Il. E. v. 341. O. v. 507.

(4) Hesiod. Erg. v. 146. 604.

(5) Hom. Od. A. v. 147. Theocrit. Hercu-
lisc. Idyll. XXIV. 135. Virg. Æneid. I. 705.

(6) Athen. III. 27. p. 111. E.

(7) Athen. III. 25. p. 110. A. and B. Suidas,
and Hesychius at this word. The Septuag.
1 Reg. xix. 6. Genes. xviii. 6. &c.

(8) Athen. III. 26. p. 109. F. and p. 110.
C. He calls this kind of bread likewise ἵπνιτης,
p. 109. C. See Lucian. Lexiph. p. 823. Le
Clerc ad Genes. xviii. 6.

(9) Hesych. at the word Μαζα. Schol. Ari-
stoph. ad Pac. v. 1. Athen. XIV. p. 663. A.

(10) See Eustath. ad *Il. A.* p. 815. l. i. and Suidas, at the word, *Αλφίτα*. Polenta, torrefacti hordei farina; vel perfusum aquâ hordeum, primo ficcatum, deinde frictum, deinde molis fractum.—*Plin. VIII. 7.* The portico at Athens where this meal was sold, is called by Hesych. *Αλφίτων σοα*—and—*Στοα αλφίτοπωλεις*, by Aristoph. *Ecclesiast.* 682.

(11) Schol. Aristoph. ad *Equit. v.* 1100. et ad *Ran. v.* 134. gives a different description of this food.

(12) Schol. Aristoph. ad *Acharn. v.* 173. It had many more ingredients, according to the Schol. ad *Equit.* 768. See Scaliger in Moret. p. 157.

(13) Schol. Aristoph. ad *Plut. v.* 627. Some write it *Μισυλη*. See Spanh. ad h. l. and Hemsterhuis.

(14) Aristoph. l. c. and *Equit.* 824.

(15) Schol. Aristoph. ad *Plut. v.* 819. and ad *Equit. v.* 597.

(16) Aristoph. *Equit. v.* 277. and Schol.

(17) Aristoph. *Thesm. v.* 577.

(18) Aristoph. *Pac. v.* 1194.

(19) Aristoph. *Acharn. v.* 1091.

(20) Aristoph. *Nub.* 507. Lucian. *Lexiphan.* p. 826. Pollux, VI. 11. Segm. 76.

(21) Aristoph. *Plut. v.* 1122.

(22) Athen. I. 10. p. 12. B.

(23) Servius, ad Æneid. I. 710. asserts that the use of boiled meat was unknown in the heroic times. But Athen. I. 19. p. 25. E. differs from him; and he is supported by the authority of Homer.

(24) Plutarch. Institut. Lacon. p. 236. F. Pollux, VI. 9. Segm. 57. Cic. Tusc. V. 34.

(25) Aristoph. Acharn. v. 1115. Bochart. Hierozoic. P. II. L. IV. c. 7. Lambert Bos. In Matth. c. iii. 4. Wolf. in Curis Philol. ad Matth. h. 1.

(26) Ælian. V. H. XIII. 26. Ovid. Fast. IV. 393.

(27) Aristoph. ad Ran. v. 1100. Athen. VIII. 14. p. 358. E.

(28) Plato de Rep. III. T. II. Opp. p. 404. B. Fish, however, was eaten in the heroic times. Athen. I. 8. p. 13. A. Plutarch. Sympos. VIII. Quæst. 8. p. 73. C.

(29) Aristoph. Acharn. v. 894. and Pac. v. 1014. Athen. VII. 13. p. 300. B.

(30) Schol. Aristoph. ad Acharn. v. 966. Athen. III. 33. p. 119. F. Aristoph. Equit. v. 1244. Casaub. ad Theophr. Charact. Eth. c. VI. p. 209.

(31) Ælian. V. H. I. 31.

(32) Schol. Aristoph. ad Plut. v. 190.

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- (33) Athen. XIV. 10. p. 640. A.
- (34) Athen. XIV. 12. p. 642. A.
- (35) In Greek — Δευτεραι τραπεζαι. Athen.
XIV. 10. p. 639. B. II. 13. p. 53. C.
- (36) Hom. Il. I. v. 214. Plutarch. Sympof.
VI. pag. 685. A.

CHAP.

C H A P. XII.

Of the LIQUORS of the GREEKS.

I. (1) **W**ATER was the only beverage of the Greeks in the early times.

II. Afterwards they (2) mixed their water with wine.

III. Wine became the drink, not only of the men, but likewise of the women and (3) girls. This was contrary to the practice of the (4) Romans.

IV. They kept their wine in earthen vessels — (5) *Κεραμοῖς*; — or in bottles, (6) *Ἀσκοῖς*.

V. Old wine was most (7) liked.

VI. The most famous wines were — *Πράμνειος* — *Θάσιος* — *Λεσβίος* — *Χίος* — *Κρητικός*, (8) *Ῥοδῖος* — and — (9) *Μαρεωτῆς*.

VII. It was customary to mix wine with water; in Greek, (10) *Κερασασθαι*. —
whence

whence came the word, (11) Κρατηρ. They used to (12) crown the Κρατηρες.

VIII. But such were at length the luxurious refinements among the Greeks, that they mixed their wine with (13) perfumes.

IX. They poured their wine from the crateres into cups, of which there were many (14) sorts.

X. It appears that the very ancient Greeks drank from horns of (15) oxen.

XI. Afterwards they used cups of (16) earth, of (17) wood, of (18) glass, of (19) brass, of (20) gold, and of (21) silver. These are their principal names—Φιαλη—Ποτηριον—Κυλιξ—Δεπας—Κυπελλον—Αμφικυπελλον—Σκυφος—Κυμβιον—Κισσυβιον—Γασηρ—Κωθων—Δεινος and Δεινιας—Θηρικλειος—(22) Βαυκαλιον, &c. Some of these cups took their names from their form; and others from the matter of which they were made.

XII. The drunkard, with the (23) Greeks, was infamous. Yet there were privileged

privileged days, on which they drank from large cups, and (24) freely.

NOTES to CHAP. XII.

(1) Hom. *Il.* B. v. 825. Catal. Nav. v. 332. Pind. *Olymp.* Od. VI. Str. E. v. 2. Athen. II. 4. p. 41. A.

(2) Hom. *Il.* I. v. 702. T. v. 161.

(3) Hom. *Od.* Z. v. 77.

(4) *Ælian.* V. H. II. 38. Henel. *Otium U-*
ratiflavienſe, XXVI. p. 208.

(5) Hom. *Il.* I. v. 465 Eustath. ad *Il.* E. v. 387. p. 425. l. 16. Pollux, VII. 33. Segm. 161.

(6) Hom. *Il.* Γ. v. 247. *Od.* Z. v. 78. and *Od.* B. v. 343. he mentions casks.

(7) Hom. *Od.* B. v. 340. Γ. v. 391. Pind. *Olymp.* Od. IX. Antistr. B. v. 159 16. Athen. I. 19. p. 26. A.

(8) See, on all these wines, *Ælian.* V. H. XII. 31. and the notes of Periz. Lennep. ad *Coluth.* p. 10.

(9) Hom. *Od.* I. v. 194. Athen. I. 20. p. 26. A. Pliny, XIV. 4.

(10) Hom. *Od.* A. v. 110.

(11) Athen. V. 4. pag. 192. F. Eustath. ad *Il.* B. p. 177. l. 47.

(12) Hom

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(12) Hom. *Il.* A. v. 470. Od. A. v. 149. Virg. *Æneid.* I. v. 724. Athen. I. 11. p. 19. D.

(13) *Ælian.* XII. 31.

(14) Hom. Od. I. v. 9.

(15) Athen. XI. c. 7. p. 476. A. Eustath. ad *Il.* N. p. 883. l. 6.

(16) Athen. XI. c. 3. p. 464. A.

(17) Athen. XI. c. 6. p. 470. F. and p. 477. A.

(18) Aristoph. *Acharn.* v. 73.

(19) Pollux, X. c. 26. Segm. 122.

(20) Athen. XI. c. 3. p. 463. E.

(21) Athen. *ibid.* pag. 465. D.

(22) All these sorts of cups are described by Athenæus—*L.* XI. from page 467. to page 503. See Pollux, VI. 16. Segm. 95.

(23) Athen. X. c. 6 p. 427. By a law of Pittacus, he who committed a crime when he was drunk, was more severely punished than he who committed the same crime sober. Aristot. *Rhetor.* II. 25. See Diog. Laert. I. 57. *Attic Laws*, de Conviv. L. VIII. Tit. XI. Plutarch. adv. Stoicos, p. 1067. D.

(24) Hom. *Il.* I. v. 202. Cic. In Verr. L. 1. Act. 2. c. XXVI. Alexis cited by Athen. X. 8. p. 431. C.

CHAP.

C H A P. XIII.

OF MEAL-TIMES, and the different
Kinds of FEASTS.

I. **T**HE Greeks made three meals a day—the times were, Morning, Noon, and Evening. The Morning-meal was called, (1) *Αρισον*, *ακρατισμος*—or *Ακρατισμα*, and (2) *Διανησισμος*: that at Noon, (3) *Δειπνον*—and that in the Evening—(4) *Δορπον*.

II. The terms were afterwards changed, Breakfast was called *Αρισον*—Dinner—*Δορπον*, and Supper, (5) *Δείπνον*.

III. Dinner was a short and plain meal.—Supper was longer and more (6) elegant.

IV. The Greeks had three solemn feasts—*Ερανος*, *Γαμος*—(7) *Ειλαπινη*.

V. *Ερανος*, was a club—a meeting at which every one bore an equal share of the (8) expence.

VI.

VI. Γαμος—a (9) Marriage-Feast.

VII. Ειλαπινη, was a magnificent entertainment on some other important (10) occasion.

NOTES to CHAP. XIII.

(1) Athen. I. 9. p. 11. C. Hom. Od. II. v. 2. Periz. ad Ælian. IX. 19.

(2) Athen. I. c.

(3) Athen. I. c. Hom. Il. B. v. 381. and Schol.

(4) Hom. Od. B. v. 20.

(5) Athen. I. c. Eustath. ad Od. B. p. 76. l. 44. and ad Od. II. p. 589. l. 42.

(6) Plut. Sympos. VIII. Qu. 6. p. 726. C.

(7) Hom. Od. A. v. 414. in one line mentions these three feasts.

(8) Schol. ad Od. A. v. 226. Plautus, Curcul. IV. 1. 13. Athen. VIII. 16. p. 362. E.

(9) Pollux, III. 3. Segm. 44. The word is taken in this sense in Matth. xxii. 2.

(10) Schol. Hom. ad Od. A. 226. Athen. VIII. 16. p. 362. Eustath. ad Hom. Od. A. p. 50. l. 12.

C H A P. XIV.

Of the CEREMONIES, and other PARTICULARS relative to ENTERTAINMENTS.

I. **T**HE Greeks, in the ancient times, were (1) seated at table. Afterwards, in the progress of luxury, they lay on (2) couches.

II. The couches, termed, (3) Κλιναι, among the rich, had (4) ivory feet; covers, called (5) Στρωματα, and cushions—(6) Προσκεφαλαια.

III. The tables, Τραπεζαι, in the early times were (7) square.

IV. There were commonly three persons on each couch. The first was at the bolster of the couch. The second leaned backwards on the belly of the first, a cushion being put between them. (8) The third reclined on the second in the same manner.

V. The

V. The place at the head of the couch, i. e. the first place, was the most honourable one among the (9) Greeks.

VI. The number of guests varied in the different ages of Greece. At first, they were only (10) three, or five. Afterwards they increased to (11) nine, and even more.

VII. When the guests were placed, an equal portion was distributed to each of them. Hence the feast was called, (12) *Δαῖς*, and he who carved and distributed the meat—(13) *Δαιτρος*, and (14) *Δαιτυμων*. Yet this equality of distribution was not always observed at (15) entertainments.

VIII. (16) Drink was likewise, in general, equally distributed as well as meat.

IX. The wine was served by youths who stood waiting, and were called—(17) *Κουροι*, (18) *Κηρυκες*—(19) *Διακονοι*—(20) *Οινοχοοι*,—and by the inhabitants of the coasts of the Hellespont—(21) *Επεγχυται*.

X. In the heroic times those youths were not slaves, but (22) of good families ;
sometimes

sometimes of the most noble, and (23) distinguished.

XI. Three rounds were drank at table in honour of the Gods. The first was drank in honour of Jupiter; the second in honour of the heroes, or demi-gods; and the third in honour of Jupiter Servator. This last round was likewise called (24) Τελειος.

XII. At the end of the banquet, when the table was removed, they drank to the (25) *Good Genius*, by which appellation they meant Bacchus, the (26) inventor of wine.

XIII. To the pleasures of the table they added (27) singing, and dancing.

XIV. —When the convivial enjoyments were over, each person went home—to retire from the entertainment, was expressed in Greek by,—Γινεσθαι εκ δειπνου, αναλυσιν εκ (28) Συμποσιου.

NOTES to CHAP. XIV.

(1) Hom. *Il.* K. v. 578. *Ω.* v. 315. Athen. I. 10. p. 11. F.

(2) Athen. I. 14. p. 17. F. and 18. B. Casaub. ad Annal. Baron. XVI. 22. p. 432. Lips. Lect. Antiq. III. p. 94.

(3) Poll. VI. 1. Segm. 9. Ælian. V. H. XII. 51.

(4) Athen. II. 9. pag. 48. B. Ælian. V. H. VIII. 7.

(5) Athen. I. c.

(6) Idem ex Phrynico, II. 8. p. 47. F.

(7) Or, oblong; not round, according to Eustathius, ad Od. A. v. 138. p. 34. l. 33.

(8) As the manner of reclining thus at table was common to the Greeks, the Hebrews, and the Romans, the reader may consult Mercurial's Prints, de Arte Gymn. I. 11. and the commentators on John xiii. 23.—Those on Horace, Sat. I. 4. v. 86.—and on Virgil, *Æneid.* I. 702. It was counted mean to have more than three, or four guests on one couch. Cic. in Pison. 27. Alstorph. de Lect. p. 109, 116. and the authors quoted by Zornius. Biblioth. Antiq. Exeget. p. 536.

(9) Plutarch. Sympos. I. 3. p. 619. B. Alstorph. l. c. p. 117.

- (10) Athen. I. 4. p. 4. E.
- (11) Athen. XV. 3. p. 671. A. But whether the number of guests was ever fixed, is to be questioned. We have the following convivial rule in Varro—The number of guests should not be less than that of the Graces, nor greater than that of the Muses.
- (12) Athen. I. 10. p. 12. C.
- (13) Hom. Od. A. v. 141. Δ. v. 57.
- (14) This word signifies sometimes in Homer, a guest. But Od. Δ. v. 621. it means the master of the feast. See Eustath. ad h. l. p. 190. l. 26. and Eustath. ad Od. X. v. 12. p. 771. l. 6. Plutarch. Sympoſ. II. 10. p. 644. gives the name *Δαιτροί* to the carvers, and to the master of the feast.
- (15) This Athenæus proves by passages from Homer—he cites the distinction payed to Diomedes, to whom greater shares were given than to the other guests.
- (16) Athen. V. 4. 192. F.
- (17) Hom. Od. A. v. 149.
- (18) Hom. Od. A. v. 142.
- (19) Jo. ii. 5. Elſner, ad Luc. xvii. 8.
- (20) Hom. Il. B. v. 128.
- (21) Athen. X. 7. p. 425. C.
- (22) Athen. V. 4. p. 192. B. C.
- (23) The son of Menelaus, for instance, is a cup-bearer in Homer; Od. O. v. 141.

(24) Schol. Pindar. ad Isthm. Od. VI. Pol-
lux, VI. 16. Segm. 100. Athen. XV. 5. p.
675. B. II. 1. p. 36. C. Suidas, at the words
Κρατηρ, and Αγαθου δαιμονος.

(25) Schol. Aristoph. ad Equit. v. 85. Ælian.
V. H. I. 20. Athen. XV. 13, 14. p. 692. F.
and 693. Kuster ad Suid. at the word Αγαθου
δαιμονος.

(26) Athen. XV. 5. p. 675. B. See J. Jen-
sius, in Epist. ad J. G. Grævium; and the les-
sons of Lucian, p. 399.

(27) Hom. Od. A. v. 152. Athen. I. 12. p.
14. A. See, on the convivial songs, named
Scolia, Schol. Aristoph. Ran. v. 1377. and Vesp.
V. 1217.

(28) Ælian. V. H. IV. 23. Lamb. Bos, ad
Philipp. I. 23. Athenæus says,—Του συμποσιου
αποσηναι. V. 4. p. 192. and a little after,—Απολυ-
εσθαι, and Απο των διειπνων αναλυειν. T. 13. p. 16.
B. See Pollux, VI. 20. Segm. 112.

CHAP. XV.

Of the DRESS of the GREEKS; of their manner of covering and adorning the HEAD.

I. **T**HE ancient Greeks, like the (1) Egyptians, went with their (2) heads bare. But we read, that in the later times they wore a kind of hats, called in Greek, (3) Πίλοι, (4) Πίλια, or (5) Πιλιδία.

II. But the women always had their heads covered. The ornaments which they wore on their heads are expressed by the following terms—(6) Καλυπτρα, (7) Αμπυξ, (8) Κρηδεμνον, (9) Κεκρυφαλος, (10) Μιτρα, (11) Οπισθοσφενδονη.

III. Some of the Athenians wore in their hair grasshoppers of gold, (12) Τεττιγας, emblems that they were *Autochthones*, i. e. descendants from the first inhabitants of (13) Attica.

IV. Women of rank and magnificence raised their head-dress with fillets, termed (14) *Στεφανη ὑψηλη*.

V. They wore pendants at their ears, called, (15) *Ἑρματα*, (16) *Ενωτια*, (17) *Ελικες*.

VI. They likewise wore necklaces, in Greek (18) *Ὀρμοι*.

NOTES to CHAP. XV.

- (1) Herodot. III. pag. 187. A.
- (2) Lucian de Gymnaf. p. 278.
- (3) Hesiod. *Εργ.* v. 546. Pollux, VII. 33. Segm. 171. Grævius ad Hesiod. *Εργ.* v. 542.
- (4) Athen. XV. 13. p. 692. C.
- (5) Aristoph. *Acharn.* v. 438.
- (6) Hom. *Od.* E. v. 232. and, ad h. l. Eustath. p. 217. l. 38. says it was the same with *Κρηδεμνον*.
- (7) A fillet which went round the women's hair. Hom. *Il.* X. v. 468. Grævius ad Hesiod. Theagon. 916. v. 118. Lennep. ad Coluth. p. 6.

(8) A

(8) A sort of veil which came down upon the shoulders. Eustath. ad *Il.* Z. p. 964. l. 39. Hom. *Il.* X. v. 470. Lennep. ad Coluth. p. 6.

(9) A net which inclosed the women's hair. Aristoph. *Theesmoph.* v. 145. Eustath. ad *Il.* X. p. 1386. l. 32.

(10) Fillets with which the women of barbarous countries bound their hair. Aristoph. *Theesm.* v. 264. Eustath. ad *Il.* Π. 1089. l. 13. and *Od.* K. pag. 398. l. 8. Græv. ad Hesiod. *Theog.* p. 916.

(11) A particular kind of net with which the women's heads were adorned. Eustath. in Dionys. *Periez.* 7. See, likewise, Pollux, V. 16. Segm. 96.

(12) Thucyd. I. 6. and Waff. ad h. l. Lennep. ad Coluth. p. 55.

(13) Schol. Aristoph. ad *Nub.* v. 980. Scalliger in Virg. *Cir.* p. 55. Perizon. ad *Ælian.* V. H. IV. 22.

(14) *Ælian.* V. H. I. 18. Hadr. Jun. de *Coma*, c. VII. p. 849.

(15) Hom. *Il.* ε. v. 182. and *Od.* Σ. 6. v. 296. See Eustath. ad *Il.* p. 964. l. 26.

(16) *Ælian.* V. H. I. 18.

(17) Hom. *Il.* Σ. v. 401. H. in Ven. 87. Eustath. ad *Od.* A. p. 24. l. 49.

(18) Hom. *Il.* Σ. v. 401. Eustath. ad *Il.* Σ. p. 1204. l. 18. Aristoph. *Lyfistr.* v. 409.

CHAP. XVI.

Of the GRECIAN CLOATHS.

I. **T**HE general word, Dress, was expressed in Greek by, (1) *Εσθης*, (2) *Εσθημα*, (3) *Εσθησις*—The poetical word was (4) *Ειμα*. The under-habit both of men and women, was (5) *Χιτων*, (6) *Χιτων ορθοσαδιος*—*Tunica recta*—a floating robe. The verb (7) *Ενδυεσθαι* refers to the under-habit.

II. Rich and expensive women wore buckles along those parts of the tunic which reached from the shoulders to the hands, instead of having them sewed. Those buckles [(8) *Πηροναι*—(9) *Πυρραι*] were of silver, or (10) gold.

III. There was likewise another robe, called, (11) *Εγκυκλον χιτωνιον*.

IV. *Ίματιον*, or (12) *Φαρος*, in Latin, *Pallium*, was the exterior robe of the men
among

among the (13) Greeks, as the toga was among the Romans. The verbs relating to this garment are (14) Περιβαλλεσθαι, (15) Αναβαλλεσθαι. We likewise frequently meet with—(16) Αναβαλλεσθαι ἱματιον ἐπ' αριστερα, and Ἐπὶ δεξια; from the two verbs come the substantives — (17) Αναβολαιον, and (18) Περιβολαιον.

V. Χλαινα was a thick external robe, (19) worn in cold weather—in Latin, (20) Læna; it was (21) single, and (22) double.

VI. (23) Φαινολης, and Φαιλωνης—in Latin, Pænula, a robe almost round, (24) without sleeves, worn uppermost to keep off (25) inclemencies of weather.

VII. Λησος, λησαριον—a garment worn by both sexes.

VIII. (27) Εφεστρις. Lacema—a kind of great coat of (28) goat-skin, which was likewise called—(29) Μανδυας, and Βηρριον.

IX. Τριβων, or Τριβωνιον, the cloak of (30) philosophers and poor people, of a (31) light stuff; of this stuff in the early times
the

the (32) robes of the lawyers were made.

X. Επωμῖς—a short cloak which the women wore over their (33) shoulders.

XI. (34) Πεπλος—an exterior robe worn by women—(35) Ζωστρον—their girdle.

XII. Στολη—a long robe which came down to the (36) heels.

XIII. Κατανακῆ—a slave's habit, bordered at the bottom with (37) sheep-skin.

XIV. Εξωμῖς—was another habit of slaves; it had but one (38) sleeve, and served them for tunic and (39) cloak. This dress, however, the citizens likewise sometimes (40) wore.

XV. (41) Βαιτη, (42) Διφθερα—a habit of skin, which the (43) shepherds wore.

XVI. Εγκομβωμα—a cloak of (44) shepherds, (45) girls, and (46) slaves.

XVII. Χλαμυς—a military habit, worn under the tunic, the (47) cuirass, &c.

XVIII. (48) Χλανις—a fine robe—Κροκω-
τος, and Κροκωτιον—crocota, and crocotula
—(49)

—(49) a saffron-coloured robe—(50) Συμμετρία—a robe which came down to the heels—(51) Θερισρον, or, Θερισριον—a summer-habit.

XIX. Στροφιον—a sort of handkerchief which women threw round their (52) neck.

XX. (53) Ψελλιον—a bracelet—It was likewise an ornament for the hands—only worn by women.

NOTES to CHAP. XVI.

(1) Ælian. V. H. VII. 8.

(2) Ælian. V. H. I. 2.

(3) Pollux, X. 12. Segm. 51.

(4) Hesiod. Scut. v. 159. Hom. Od. B. v. 3.

(5) Hom. Il. B. v. 262. Od. T. v. 232. Athen.

XIII. 6. p. 590. Herodot. I. p. 4. D. Ovid. Amor. III. 14, 21.

(6) Aristoph. Lysistr. 45. and Not. ad Pol. luc. VII. 13. Segm. 48.

(7) Ælian. V. H. I. 16.

(8) Hom. Od. T. v. 256.

(9) Hom. Il. Σ. v. 401.

(10) Æ-

(10) Ælian. V. H. I. 18.

(11) We know not whether it was an upper or an under robe. In Aristoph. Thesmoph. v. 260. Euripides puts on the *Κροκωτον*; and, verse 268. the *Εγκυκλον*. But Pausanias, cited by Eustathius, I. Æ. p. 964. l. c. thinks the *Enkuclon* an under-habit. See Perizon. ad Ælian. V. H. VII. 9. Pollux, VII. 13. Segm. 53. and 56.

(12) Hom. I. B. v. 43. Eustath. ad Od. B. p. 83. l. 36. See Biferus, and Aristoph. Thesmoph. v. 897. Lennep. ad Coluth. p. 175.

(13) Hom. I. B. v. 43.

(14) Hom. ibid. Ælian. V. H. I. 16.

(15) Suidas, at the word *Αναβαλλει*. Aristoph. Vesp. v. 1147. Periz. ad Ælian. VII. 8.

(16) Athen. I. 18. pag. 21. B. Casaub. in Athen. I. 18. p. 33.

(17) Lucian has likewise the word, *Αναβολη*. Hermot. pag. 517. See Perizon. ad Ælian. VII. 9.

(18) Suidas, at this word. *Παριβολη*, and *Περίβλημα*, have the same signification. See Schol. Theocrit. Idyll. XI. 19. Herodian, IV. 7. § 5. We likewise meet with *Αμπεχονη*—Xenoph. Memorab. I. 2. § 5.

(19) Suidas, at this word. Hom. I. II. v. 224. and Od. Æ. v. 529. and v. 487. Meurs. ad Lycophr. v. 635.

(20) Plu.

- (20) Plutarch. in Numa. p. 64. C.
 (21) Hom. *Il.* *Ω.* v. 230.
 (22) Hom. *Il.* *K.* v. 134. *Od.* *T.* v. 226. Pollux, VII. 15. Segm. 47.
 (23) Suidas, at the word *Φαινολης*. Paul, 2 Tim. iv. 13. and Interpr.
 (24) Bartholin. de Pænula, c. IV. p. 29.
 (25) As the Latin word pænula is derived from the Greek *Φαινολης*, and as the two words signify the same habit, the reader may consult the Latin antiquaries on this Greek garment. See Horace. *I.* Epist. XI. v. 18. Juven. Sat. V. v. 79. Quintil. IV. 3. § 64. Bartholin. l. c. c. VI. p. 49.
 (26) Pollux, VII. 13. Segm. 48. Aristoph. *Av.* v. 716. and v. 916. he has *Ληιδαριον*.
 (27) Pollux, VII. 13. Segm. 61.
 (28) Suidas, at the word *Εφισρις*.
 (29) Artemid. II. 3. and Suidas, l. c. instead of *Βηριον* we find, *Βηριον*.
 (30) Lucian. *Vit. Auct.* p. 375. Bif. *Accus.* p. 216. and 233. *Athen.* IV. 28. p. 161. F. Plutarch. de Fort. Alex. p. 330. C. Yet it was not the dress of all the philosophers. Laert. VIII. 19. *Ælian.* III. 19. It was the dress of the poor. See Aristoph. *Plut.* 714, 843. &c.
 (31) Schol. Aristoph. ad *Plut.* 714. Lucian, *Dial. Mort.* p. 263.

(32) Schol. Aristoph. ad Vesp. 31. Ælian. V. H. V. 5. VII. 13. we find that Epaminondas, and Agesilaus wore this cloak.

(33) Athen. XIII. 9. p. 608. B. Pollux, VII. Segm. 49. Periz. ad Ælian. IX. 34.

(34) Hom. Il. Z. v. 289. Eustath. ad Il. B. p. 128. l. 48. We may conclude that it was an exterior robe from a passage of Homer. Il. Z. v. 442. and from other passages, where women have the epithet, ἑλκεσινπεπλοῖ—The men likewise wore a robe resembling this. Eustath. ad Il. E. p. 459. l. 40. See, on the *peplus* of the Goddesses—Spanheim. in H. in Pallad. 70. pag. 599. and on the *peplus* of Minerva—Scalig. in Cirin. p. 48.

(35) Hom. Od. Z. v. 38. Eustath. ad Od. p. 245. l. 13.

(36) This is the *stola* of the Latins. The Greek word has a more extensive signification. See Perizon. ad Ælian. III. 24.

(37) Aristoph. Ecclesiaz. v. 719. and Schol. ad h. l. Lyfistr. v. 1153.

(38) Aristoph. Schol. ad Vesp. 442. Suidas, at this word.

(39) Hesych. at this word.

(40) Ælian. V. H. IX. 34. and Perizon. ad h. l. Xenoph. Memorab. II. 7. § 5.

(41) Theo-

(41) Theocrit. Idyll. III. 25. and Schol. ad h. 1. Idyll. V. 15. and Schol. Hesych. at this word.

(42) Aristoph. Nub. 72. Theophr. Charact. c. V. *Ἡερίσκη*.

(43) Perizon. ad Ælian. IX. 3.

(44) Longus Pastoral. p. 60.

(45) The Fragment of Varro's Book—De Libens Educandis, p. 160.

(46) Pollux, IV. 18. Segm. 119. Wolf. in Cur. Philol. ad 1 Petr. v. 5.

(47) Ælian. V. H. XIV. 10. Antiphanes in Pollux, X. 16. Segm. 62. and the Notes of Kuhn. But the use of this habit was not confined to the soldiers—It was worn by young men and women, as we are informed by Pollux in many places. See Ovid. Met. V. 51.

(48) Menander. Fragm. p. 136. Hesych. at this word.

(49) A woman's garment. Aristoph. Ecclef. v. 874. A dress of Bacchus: Aristoph. Ran. v. 46. and even of Hercules pining at the feet of Omphale. Lucian quomodo scrib. sit Hist. p. 609.

(50) Pollux, VII. 13. Segm. 54. See Hesych. at this word.

(51) Genes. xxiv. 65. and xxxviii. 19.

(52)

(52) See the old epigram in Spanheim. ad Callim. 135. Aristoph. Thesmoph. 146. Anacreon, Od. 20. Catull. LXV. 65. Martial. XIV. 138.

(53) Pausanias. [Eliac. Prior. 20. p. 429. Ælian. V. H. II. 14. Suidas, at the word Χελαιον. Bartholin. de Armillis Veterum, § 1. and 2.

C H A P. XVII.

Of the different kinds of SHOES worn
by the GREEKS.

I. **T**HE shoes of the Greeks were called in general—(1) ὑποδήματα, Calceamenta soleæ. They were tied under the soles of the feet with thongs, or cords, termed in Greek, (2) ἱμαντες. To put on shoes, was expressed by the verb, (3) ὑποδεῖν—to take them off, by the verbs—(4) λυεῖν, and ὑπολυεῖν.

II. Shoes were called by the poets, (5) Πεδίλα.

III. Διαβάθρα—shoes worn both by men and (6) women.

IV. (7) Σανδαλα, (8) Σανδαλία—were in ancient times the shoes of (9) heroines, and of rich and gay (10) women.

V. Βλαυται—Shoes worn only in the house.

D d

VI. Κοι-

VI. Κονιποδες—(11) Shoes resembling the former, (12) low and slight.

VII. (13) Περιβαριδες—Shoes of women of a genteel class, and of ladies of (14) distinction.

VIII. (15) Κρηπιδες—a sort of shoes termed in Latin, (16) *Crepida*. Some authors think these were the (17) shoes of military people. They were likewise called (18) Αρπιδες.

IX. (19) Αρβυλαι, a large, and very easy shoe.

X. (20) Περσικαι—Shoes worn by women. Those of the courtezans were (21) white.

XI. (22) Λακωνικαι, and (23) Αμυκλαιδες, Lacedæmonian shoes—they were (24) red.

XII. Καρβατναι—a coarse sort of shoes, worn by (25) peasants.

XIII. Εμβαται—Shoes worn by (26) comedians—Socks.

XIV. Κοθορνοι—Shoes worn by (27) tragedians

gedians—Buskins. They were likewise called (28) *Εμκαδες*.

NOTES to CHAP. XVII.

(1) Aristot. Polit. I. 6. Gell. XIII. 21. Balduin. Calcin. Antiq. c. XI.

(2) Marc. i. 7. Luc. iii. 16. and Interpr. ad h. l. Perizon. ad Ælian. IX. 11.

(3) Marc. vi. 9. Ælian. V. H. I. 18. Aristoph. Ecclef. V. 269.

(4) Aristoph. Thesmoph. 1194. Lysistr. 949.

(5) Hom. Il. B. v. 44. Od. E. v. 23.

(6) Pollux, VII. 10. S. 90.

(7) Hom. in H. in Merc. I. v. 79.

(8) Lucian. Dial. Meret. p. 554.

(9) Omphale in Lucian wears these shoes. Dial. Deor. p. 208.

(10) Ælian. V. H. I. 18. and ad h. l. Perizon. Judith. x. 4.

(11) Aristoph. Equit. v. 885. Ælian. V. H. VI. 11. and Perizon.

(12) Clem. Alexandr. Pædagog. II. 11. p. 152.

(13) Aristoph. Ecclef. v. 843. Kuhn. ad Polluc. VII. 22. Segm. 86.

(14) Aristoph. *Lyfistr.* v. 45, 48. Pollux, VII. 22. Segm. 92. says these shoes were worn by female servants. See the verses of Cephisodorus quoted by Pollux, VII. 22. Segm. 87.

(15) Ælian. V. H. IX. 3. Herodian, IV. 8.

(16) Gell. XIII. 21.

(17) Val. Max. IX. 1, 4. extern.

(18) Pollux, VII. 22. S. 85.

(19) Eurip. *Orest.* v. 140. and *Herc. Fur.* v. 1304. Pollux, VII. 22. Segm. 86. is of a different opinion, which Bos follows. We find another conjecture in the Schol. of Eurip. ad *Orest.* l. c. See Voff. ad Catull. p. 327. and 290.

(20) Aristoph. *Nub.* v. 151. and Schol.

(21) This remark of Bos is grounded on a passage of Pollux, VII. 22. Segm. 92. But some criticks explain that passage differently from our author. These shoes, they think, were worn by women of low station, but not by courtezans. See Briss. de Regno Pers. II. p. 253.

(22) Aristoph. *Vesp.* v. 1153. and Schol.

(23) Hesych. at these words.

(24) Pollux, VII. 22. S. 88.

(25) Xenoph. *Exped.* IV. p. 259. l. 30. Voff. ad Catull. p. 327. See Hesych. and Schol. Lucian. ad Philopseud. p. 35.

(26) Pollux, VII. 22. S. 91.

(27) Ter-

(27) Tertull. de Spectac. XIII. This word is latinized by the Roman writers, *Cotburnus*. Virg. Ecl. VIII. 10. Propert. II. 25, 41. Quintil. X. 1. § 68.

(28) Shoes for men, according to the Scholiast of Aristoph. ad Ecclef. 47. See Spanheim. ad Arist. Plut. v. 759.

C H A P. XVIII.

Of FUNERALS; of the CEREMONIES performed to dying PERSONS.

I. **T**HEY cut off a lock of the dying person's hair, which they consecrated to the infernal Gods—By this act they devoted him to (1) death.

II. They put up prayers to (2) Mercury, who, in their theology, was the conductor of souls to the lower (3) regions. These prayers were termed—(4) *Εξιτησιος ευχαι*.

III. The relations of the dying man stood round his bed, took their last (5) farewell of him, (6) embraced him, (7) heard his last words, and inhaled his departing (8) breath.

IV. When he expired, they beat the air with violence, to prevent the evil genii from taking his soul to hell, and to drive them (9) away.

V. To

V. To die was, literally, *Θνησκειν*, and *Αποθνησκειν*—but to avoid the gloomy ideas which these words conveyed, they used gentler terms—(10) *Απερχεσθαι*—(11) *Οιχεσθαι*—(12) *Ευδειν*—(13) *Κοιμᾶσθαι*—(14) *Βεβιωκεναι*—(15) *Παθειν τι*, &c.—*Discedere*—*abire*—*dormire*—*sopiri*—*vixisse*—*pati quiddam*, &c.

NOTES to CHAP. XVIII.

(1) Eurip. *Alcest.* v. 75. Virgil. *Æneid.* IV. 698. Horace, I. 28, 20. Mart. III. 43. See Ruæus, ad Virg. l. c. and Dacier, ad Horat. l. c. Canterus, in Nov. Lect. IV. 20.

(2) Valer. Max. II. 6. extern. 8.

(3) Hom. *Od.* Ω. v. 1. Virgil. *Æneid.* IV. 242. Horace, I. *Od.* 10. v. 17. and *Od.* 24. v. 18.

(4) Etymol. Auctor.

(5) Euripid. *Heraclid.* v. 600.

(6) Euripid. *Alcestid.* v. 403.

(7) Homer. *Il.* Ω. v. 743.

(8) This last custom, Cicero informs us, was practised by the Sicilians; Verr. v. 45. Thus

did Virgil's Anna, the sister of Dido. *Æneid.* IV. v. 685. See *Consolat. ad Liviam August.* v. 97. and 158.

(9) We find traces of this superstition in the *Schol. of Theocr. ad Idyll. II. v. 36.* See *Macrob. Saturn. v. 19.* Virgil. *Æneid. VI. 540.* Dacier, *Horat. I. 24, 25.*

(10) *Heliodor. Æthiop. VIII. pag. 400. l. 24.* *Ælian. V. H. II. 25.* See *Elfner. ad Matth. c. xxvi. 24.*

(11) *Eustath. ad IΛ. A. p. 90. l. 2.* Eurip. *Alcest. v. 316.* Hom. *Od. E. v. 144.* Laert. III. 83. Horace, *Od. I. 24. v. 5.* Virgil. X. 745. and XII. 309.

(12) *Æschyl. Eumenid. v. 708.*

(13) *Callimach. Epigr. X. 2.* Matth. xxvii. 52. 1 Cor. xv. 18.

(14) *Plutarch. in Cicer. p. 871. D.*

(15) Hom. *IΛ. Φ. v. 274.* and *Od. Δ. v. 820.* Herod. V. 7. § 1.

C H A P. XIX.

Of CEREMONIES used to the DEAD
before the FUNERAL.

I. **A**S soon as a person had expired, they closed his (1) eyes. This act was expressed in Greek, by (2) Συγκλείειν—(3) Καθαίρειν—(4) Συναρμολογῆσαι ὀφθαλμούς.

II. They likewise shut his (5) mouth.

III. They covered his face with a (6) veil.

IV. They stretched him out, and composed his limbs, which was,—(7) ὀρθοῦσθαι, (8) ἑκτείνεισθαι.

V. They then washed the corpse in (9) warm water, and (10) perfumed it.

VI. They next wrapped its winding-sheet round it, and put on it a fine robe, which was commonly (11) white.

VII. It was also crowned with (12) garlands.

VIII. The

VIII. The corpse was then placed in the entry of the (13) house [to place it there, was, (14) *Προτιθεσθαι*] with its feet towards the (15) door.

IX. They put into the mouth of the dead person a (16) piece of money, with which he was to pay (17) Charon for his passage over the Styx : it was an (18) *Obo-lus*; and its proper name in Greek was (19) *Δανακή*.

X. Besides, they put into the mouth of a dead man, a cake, of which honey was the principal ingredient, to pacify the growling (20) Cerberus.

XI. All these ceremonies preceding sepulture were expressed by (21) *Συγκομιζέειν* —and (22) *Συγκομιδή*.

XII. While the corpse was in the house, a vessel with water, named (23) *Ἀρδανιον*; was set before the door, in which those washed themselves who were polluted by the touch of the (24) dead body.

NOTES

NOTES to CHAP. XIX.

- (1) Kirchmann. de Fun. Rom. I. 6.
 (2) Eurip. Hecub. v. 430.
 (3) Hom. *Il.* *Δ.* v. 453. *Od.* *Δ.* v. 425. *Od.* *Ω.* v. 295.
 (4) Euripid. *Phæniss.* v. 1400.
 (5) Hom. *Od.* *Δ.* v. 425.
 (6) Euripides. *Hippolyt.* v. 1458. *Hecub.* v. 432. Hom. *Od.* *Ω.* v. 292.
 (7) Euripides. *Hippolyt.* v. 786. Casaub. ad Theocrit. *Idyll.* I. 139. Lect. Theocrit. c. I. p. 241.
 (8) Euripid. *l. c.* v. 789.
 (9) Hom. *Od.* *Ω.* v. 44. Euripid. *Phæniss.* v. 1239. and 1661. Actor. IX. 37. *Ælian.* V. H. IV. 1.
 (10) Hom. *Il.* *Σ.* v. 350. Martial. III. 12.
 (11) Hom. *Il.* *Σ.* v. 352. *Od.* B. v. 97. Eurip. *Alcest.* v. 156. Plutarch. in Arato, p. 1051. E.
 (12) Euripides. *Phæniss.* v. 1626. Schol. Aristoph. *Ecclef.* v. 533. Anthol. II. p. 173.
 (13) Schol. Aristoph. ad *Lyfistr.* v. 612. Pollux gives us the reason why the corpse was placed there—VIII. 7. Segm. 65. See Suidas, at the word *Προσκεῖτο*,
 (14) De-

(14) Demosth. Macart. p. 666. C. Lyfias contr. Eratosth. p. 92. Lucian de Luctû. p. 302. Eurip. Hecub. v. 613.

(15) Hom. Il. T. v. 212. and Eustath. ad h. l. p. 1246. l. 3. See Scaliger, ad Fest. in, Conlocare.

(16) Schol. Aristoph. ad Ran. v. 140.

(17) Lucian. de Luctû, p. 302. Eustath. ad Os. p. 728. l. 33. Callimach. Fragm. p. 247. and p. 361. n. 110.

(18) Lucian. Dial. Mort. p. 308, 264. Catapl. p. 422. Lucian, and others, speak only of one Obolus; Aristoph. Ran. v. 140. speaks of two; but rather from a comic liberty, than from a strict adherence to fact, in the opinion of Hemsterhus. Ad Lucian. Dialog. p. 17. See Juvenal, III. 267.

(19) This name was given it by some barbarous nation; not by the Greeks. Etymol. at the word Δαναῶν. Pollux, IX. 6. Segm. 82. Suidas, and Hesych. at this word. Strabo, VIII. p. 257.

(20) Schol. Aristoph. ad Lyfist. v. 601. Virgil. Æneid. VI. 420.

(21) Schol. Æschyl. Theb. v. 1032.

(22) Id. ibid. Æschylus terms this whole ceremonial, Εὐφορα— the Scholiast of Æschylus —Κηδεύμα. Herodian, —Κηδεύα, I. 5, 8, 1.

(23) Pollux, VIII. 7. Segm. 66. Hesych. at this word. Casaub. ad Charact. Theoph. XVI. p. 339.

(24) Aristoph. Eccles. v. 1025. calls this vessel likewise, *Οσρακον*. Euripid. Alcest. v. 99. Πηγαιον χειριβα επι φθιτων πυλαις—a cistern to wash one's hands in, before the door of the deceased. Hesychius likewise termed it Πηγαιον; an appellation, which, as Kuster thinks, he grounds on the above-cited passage of Euripides. Kuster ad Aristoph. l. c.

CHAP. XX.

Of the FUNERAL PROCESSION.

I. **T**O carry the corpse out of the house was, in Greek, (1) *Εκφέρειν*—(2) *Εκκομιζειν*—whence are derived the substantives—(3) *Εκφορά*—(4) *Εκκομιδή*.

II. The body was carried out at Athens before the rising of the sun, by virtue of an (5) express law.

III. (6) The body was carried out by day, and not by night, by the other Greeks, who, notwithstanding, used (7) funeral torches.

IV. They buried at (8) break of day, only youths who died in the flower of their age.

V. It appears that in early times they had contrived nothing to lay dead bodies upon when they were to be carried forth to sepulture. But in later ages, they were laid on biers, and carried by men called

(10) *Vef-*

(10) Vespillones. The body of a warrior was laid upon a (11) shield, particularly among the (12) Lacedæmonians.

VI. In the funeral procession were the relations of the deceased; and other persons, men, and women, who were invited to this (14) ceremony. But in some countries, none but the relations of the dead could attend his (15) funeral. And even at Athens, by a law of Solon, women under sixty years of age were only permitted to attend the funerals of their very near (16) relations.

NOTES to CHAP. XX.

(1) Demosth. Macart. 666. C.

(2) Ælian. V. H. c. VIII. 4.

(3) Thucyd. II. 34.

(4) Lucil. Anthol. II. 32. Epigr. 4. p. 156.

(5) A law of Solon, according to Demosthenes, Macart. p. 666. C. But according to Cicero, it was a law of Demetrius Phalereus, Cic. de Leg. II. 26.

(6) Euripides, in *Troad.* v. 446.

(7) To light the funeral-pile. Kirchmann, *de Fun. Rom.* II. 3.

(8) Heraclid. *Pont.* in *Allegor.* p. 492. Achilles, in *Hom. Od. Ω.* v. 72. Patroclus, *Id.* Ψ. v. 226. and others mentioned by Gale ad Heraclid. l. c. See Muret. *Var. Lect.* XIII. 2. Voss. ad *Melam.* III. 7. p. 575.

(9) Eustath. ad *Id.* Ψ. v. 136: p. 1402. l. 26.

(10) Euripides. *Alcest.* v. 607.

(11) Virgil. *Æneid.* X. 506.

(12) Plutarch. *Apophth. Lacæner.* p. 241. F.

(13) Thucyd. II. 34. Sophocles—Ajax *Mafig.* v. 1189. Aristotle. *Ethic.* IX. 11.

(14) Eurip. *Alcest.* v. 629.

(15) Cicero *de Leg.* II. 26.

(16) Demosth. *Macart.* p. 666. C.

C H A P. XXI.

Of their GRIEF and MOURNING.

I. **O**N the death of a friend, they secluded themselves from gaiety, from (1) entertainments, from games and (2) public solemnities, from the enjoyment of wine and music. They sat in solitary and (3) gloomy places.

II. They stripped themselves of all (4) external ornaments, and put on (5) mourning: their mourning was a (6) coarse, (7) black stuff.

III. They tore their hair, and shaved their (8) heads.

IV. In extreme grief, they even rolled themselves in the dust, and (9) mire.

V. They sprinkled (10) ashes upon their heads.

VI. When they appeared in public, they had a veil thrown over their (11) heads.

E e

VII. They

VII. They smote their breasts with their (12) hands, and they tore their (13) faces.

VIII. They cried with a lamentable (14) tone, E, E.

IX. As the Romans in funerals had their (15) *Præfices*, the Greeks had their (16) *Ἐξαρχοὶ θρήνων*, who walked at the head of the procession, and by the melancholy strains they sung, deeply affected the (17) company.

X. These strains were called, (18) *Ολοφυρμοί*—(19) *Ἰαλεμοί*—(20) *Λινοί*—*Αἰλινot*.

XI. These vocal mourners sung thrice—
1° During the procession—2° Round the pile—3° Round the (21) grave.

XII. Flutes were likewise played upon at funerals, to heighten the (22) solemnity.

NOTES to CHAP. XXI.

(1) Lucian. de Lucret. p. 307.

(2) Euripides, *Alceſtid.* v. 341.

(3) Hom. *Od.* Δ. v. 101. Plutarch blames this grief as immoderate. *Consol. ad Uxor.* p. 610. A.

(4) Ly-

(4) Lycophr. Cassandr. v. 862. Ovid. Met. VI. 566.

(5) Terence. Heaut. II. 3, 45.

(6) Some critics give this sense to the passage of Terence to which I have just referred.

(7) Euripides. Helen. v. 1094. Alcestid. v. 215. and 427. See Perizon. ad Ælian. XII. 1. n. 32.

(8) Hom. Od. Δ. v. 197. Ω. v. 45. Herodotus, II. p. 115. E. Xenoph. Helen. I. p. 350. l. 9. Ælian. V. H. VII. 8.

(9) Lucian. de Luctû, p. 303. Hom. Il. Ω. v. 640.

(10) Lucian, l. c. Hom. Il. Σ. v. 23. Ovid. Met. VIII. v. 525.

(11) Anthol. V. Epigr. 33. Euripides, Supplic. III. Orest. v. 294. Lamb. Bos, ad Marc. xiv. 72.

(12) Lucian. de Luctû, p. 303. Ovid. Heroid. XV. 113.

(13) Lucian. l. c. Φοιμισσεν παρειας—To make one's cheeks bleed. See Not. ad Petron. c. CXI. All this external grief was prohibited by a law of Solon. Cic. de Leg. II. 25.

(14) Æschyl. Theb. 323. The Scholiast of Aristophanes, ad Av. v. 217. says the word Elegy comes from Ελεγειν. Αι, αι, was another doleful exclamation. See the notes to Ovid.

Met. X. 215. Perhaps, the diphthong Ai, had the same sound with the letter E.—This seems to be proved by Rutgerfius—in Var. Lect. II. 5. p. 206.

(15) Festus, at the word *Præfca*. Plautus, Trucul. II. 6, 14.

(16) Hom. Ιλ. Ω. v. 721. Eustath. ad h. l. p. 1513. l. 36.

(17) Lucian de Luētû, p. 306.

(18) Athen. XIV. 3. p. 619. B.

(19) Eurip. Suppl. v. 281. Troad. v. 600. Hesych. at this word.

(20) Athen. l. c. Eustath. ad Ιλ. p. 1223. l. 8. and Schol. Apollon. Rhod. IV. p. 294.

(21) They sung the epitaphs, and funeral verses—*Επικηδειον*—or *Θρηνον επικηδειον*. See Scallig. Poetic. I. 50, 117. and III. 121. p. 385. Elfner. ad Joann. IX. 31.

(22) Lucian. de Luētû, p. 305. Euripid. Troad. v. 126. Schol. Aristoph. ad Av. 217. Suid. at the word, *Ελεγος*, Not. ad Mat. ix. 23. and the authors cited by Spencer, de Leg. Hebr. Rit. p. 1135. and by Zornius, Biblioth. Antiq. Exeg. p. 581.

C H A P. XXII.

Of their MANNER of BURYING and
BURNING their DEAD.

I. **I**N the early times they buried their
(1) dead. This was their custom
in the days of (2) Cecrops.

II. The body was laid horizontally in the
coffin, with the head to the West, that it
might look to the rising sun. Such was
the custom of the Athenians, and the other
Greeks, except the Megarenses, who laid
their dead bodies in the (3) opposite posi-
tion.

III. The custom of burning dead bodies
introduced by (4) Hercules, after his
time spread over all (5) Greece.

IV. The pile of wood on which the
corpse was placed, was termed, (6) Πυρα.

V. They likewise threw on the pile (7)
different animals, (8) odours and perfumes.

E c 3

VI. They

VI. They threw on it also the cloaths of the (9) dead, and his arms, if he was a (10) soldier.

VII. At the funerals of generals, the soldiers, and all who were present, (11) marched thrice round the funeral-pile, (12) from right to left, in honour of the deceased.

VIII. Whilst the pile burned, the friends of the dead made libations of (13) wine, standing, and invoked his (14) *Manes*.

IX. When the pile was consumed, they extinguished the fire by pouring (15) wine upon it.

X. Then the relations of the deceased collected his ashes, and his (16) bones.

XI. They washed the bones with wine, and put them into (17) oil.

XII. They were then, with the ashes, locked in an (18) urn.—The urns for that purpose were called in Greek, (19) Καλπαι (20) Κρωσσαι—(21) Λαρνακες—(22) Οσθηται—They were of (23) wood, of (24) stone, of (25) silver, and—of (26) gold.

NOTES

NOTES to CHAP. XXII.

(1) Cicero, de Leg. II. 22.—On the Sicyonian manner of interment, see Pausanias—Corinth. VII. p. 126.—on the Persian manner—Lucian, de Lustu, p. 306. on the Roman—Pliny, VII. 54. on the origin of the custom of burying the dead, see Eustath. ad Iλ. A. p. 32. l. 35.

(2) Cic. de Leg. II. 25.

(3) Ælian. V. H. VII. 19. and V. 14. Plut. Solon, p. 83. E.

(4) Schol. Min. ad Iλ. A. v. 52. Eustath. ad Iλ. A. p. 32. l. 35.

(5) Yet this custom was not indispensable, and was not always observed, as we find by Pausanias, Corinth. vii. p. 126. See Plato. Phæd. § 85.

(6) Hom. Iλ. A. v. 52. Ω. v. 786. Ψ. v. 145.

(7) Hom. Od. Ω. v. 65. Iλ. Ψ. v. 166.

(8) Hom. Od. Ω. v. 67. Kirchmann, de Fun. Rom. III. 4, 5.

(9) Lucian. in Nigrin. p. 38. Euripides. Rhæf. v. 960.

(10) Hom. Iλ. Z. v. 418. Od. Λ. v. 74.

(11) Hom. Iλ. Ψ. v. 13. Od. Ω. v. 68. Apoll. Rhod. v. 1059.

(12) Statius. Theb. VI. 215.

(13) Hom. *Il.* Ψ . v. 220. Lucian, de *Lucreti*, p. 305.

(14) Hom. *l.* c. *Æschyl.* *Chæphor.* v. 86. and v. 128.

(15) Hom. *Il.* Ω . v. 791. Ψ . v. 250. Virg. *Æneid.* VI. 227.

(16) Hom. *Il.* Ψ . v. 237. Ω . v. 791. Pind. *Pyth. Od.* *Antistr.* *Γ.* v. 7. This was *Οσελογιον*, in *Gloss. Vet.* and *Οσελογια*. *Diod. Sic.* IV. 39. p. 243. In Latin, *offilegium*. See Kirchmann. *De Fun.* III. 6.

(17) Hom. *Od.* Ω . v. 73. *Tibull.* III. 2, 19.

(18) Hom. *Il.* Ψ . v. 243. Ω . v. 795. *Od.* Ω . v. 74.

(19) *Herodot.* III. 15. § 16. IV. 1. § 6, 7.

(20) *Moschus.* *Idyll.* IV. 34.

(21) Hom. *Il.* Ω . v. 795. *Od.* Ω . v. 74. *Αμφιφορῆα*.

(22) *Lycophr.* *Cassandr.* v. 367. *Οσεδοχεῖα*. See Kirchmann. III. 8.

(23) Of cedar.

(24) *Xiphil.* *Sever.*

(25) *Ammian.* *Marcell.* XIX.

(26) Hom. *Il.* Ψ . v. 243. *Moschus.* *Idyll.* IV. 34.

C H A P. XXIII.

Of TOMBS and MONUMENTS.

I. **T**HE Greeks used to inter their dead without their (1) cities, commonly by the (2) sides of their highways, that they might not be polluted by touching a (3) corpse, nor incommoded by its (4) smell.

II. We read, however, that they sometimes buried their dead in an elevated part of a city. But this was an honorary distinction, payed to those who had been of important service to their (5) country.

III. Lycurgus permitted the Lacedæmonians to bury their dead in the city, and even round their (6) temples.

IV. They prayed that the earth might lie light on their friends, and illustrious (7) men—and that on their enemies, and the wicked, it might be (8) heavy and oppressive.

I

V. In

V. In the early ages their tombs were commonly caverns; their name was, (9) *Υπογαια*.

VI. But in after times they built, with much labour, and expence, monuments of stone—chiefly in honour of (10) great men.

VII. Their ordinary tombs were of earth, and were called, (11) *Χωματα*.

VIII. Their tombs of stone were polished, whence they took the following names—(12) *Ξεσοι ταφοι*—and *Τυμβοι*..

IX. Their tombs were likewise adorned with pillars of stone, termed (13) *Στηλοι*—on those pillars they engraved (14) inscriptions.

X. They were also frequently adorned with (15) images.

XI. As the object of such monuments was the preservation of the memory of the deceased, the tombs were often called—(16) *Μνημεια*—(17) *Μνηματα*—(18) *Σηματα*.

XII. Besides these sepulchres, which contained corpses, ashes, bones of the dead,

dead, they sometimes erected (19) honorary monuments, in which there were neither bodies, nor bones, nor (20) ashes, and which were therefore called, (21) *Κενόταφια*, and (22) *Κενήρια*.

XIII. Of these tombs, some were built in honour of illustrious men interred in other (23) places—and some, in honour of those who had been deprived of sepulture, and whose manes, they imagined, could not rest, unless they raised to them such an empty (24) tomb. They invoked the dead thrice aloud, inviting them to (25) enter these monuments.

NOTES to CHAP. XXIII.

(1) Cic. ad Div. IV. 12. § 9. Liv. XXI. 24. See Kirchmann. II. 20—who says, on Plato's authority, that in the very early ages, they kept the dead in their houses; a custom which was abolished, and subsisted not in the time of Plato.

(2) Eurip. *Alcest.* v. 835. *Rhes.* v. 881. Menandr. *Fragm. ex Incert. Comœd.* n. 258. p. 276. Theocrit. *Idyll.* VII. 10. Pausan. *Attic.* II. p. 6.

(3) Eurip,

(3) Eurip. Iphigen. in Taur. v. 380. Lucian, de Deâ Syr. p. 682. Kirchmann. II. 21.

(4) This reason is given by Isidorus, Orig. XIV. c. 11.

(5) Thus the tomb of Themistocles was in the Forum of the Magnesians. Plutarch. Themist. p. 128. C. Thus the Spartans interred Brasidas, from the honour they bore his memory, in their city. The same honour was payed to the remains of Ephron.—Xenoph. Hellen. VII. p. 495. l. 3.

(6) Plutarch. Lycurg. p. 56. B.

(7) Euripides, Alcestid. v. 462.

(8) Callimach. Epigr. XXVIII. p. 203. Kirchmann. III. p. 390.

(9) Hom. Il. Ω. v. 797. and Schol. Etymol. at the word, *Ἡρία*. Kirchmann. III. 15.

(10) Petron. Matron. Ephef. c. CXI. Cicero. ad Div. IV. 12. Marc. xv. 46. Mat. xxvii. 60. and Saumaïse, ad Solin. p. 851.

(11) Euripides, Hecub. v. 221. Hence, *ἄγγω*—aggerere. Tumulum. Hom. Il. Ω. v. 801. and *ἄγγω*. See Anthol. III. 14. Epigr. 14. Pausan. VIII. 16. p. 632.

(12) Euripides, Alcestid. v. 836. Helen. v. 992.

(13) Hom. Il. Λ. v. 371. P. v. 434. Pind. Nem Oδ. X. Epod. Δ. v. 1, 2. calls a pillar of
this

this kind—*Αγαλμ' αἶδα, ξισον πειρον*—*Statuam Plutonium, politum Saxum.*

(14) Theophr. Charact. c. XIV. Diog. Laert. I. 48. Callim. Epigr. XVI. p. 196. By a law of Lycurgus, the names only of those who had done some signal service to their country were permitted to be engraven. Plutarch. Lycurg. p. 56. B. These inscriptions were termed, *Επιγραφαί*. Artemid. V. 75. and in Latin, *Tituli*. Ovid. Heroïd. XIV. 128.

(15) Thus, on the tomb of Isocrates, there was the figure of a ram and a syren lying upon it. Plutarch. In Decem Oratorib. n. 4. p. 838. on the tomb of Diogenes was a dog of Parian marble. Diog. Laert. VI. 78. on that of Archimedes, a sphere, and a cylinder. Cicer. Tusc. Quæst. V. 23. See, in Pollux, VIII. 7. S. 66.—the figures with which the tombs of girls were adorned.

(16) Lucian. Philopseud. p. 349. Marc. xv. 46.

(17) Theophr. Charact. c. XIV. Pausan. Corinth. XX. p. 156.

(18) Callim. Epigram. XVIII. 4. p. 197. Aristoph. Eccles. v. 1100. Thesmoph. v. 893.

(19) Callim. l. c. Honorarius Tumulus. Sueton. In Claud. c. I. Tumulus inanis, Virg. Æneid. III. 304. VI. 505.

(20) A tomb of this kind Pallas orders Telemachus to raise—Od. A. v. 291. Such a tomb
Menelaus

Menelaus erected in Egypt after he received the news of the death of his brother Agamemnon. *Od.* Δ. v. 584. See Euripides, in *Helen.* v. 1255.

(21) Suidas, at this word, from which is derived the verb *Κνωταφειν* Eurip. *Hellen.* v. 1562. Lamprid. In *Alexandr.* v. 63.

(22) Lycophr. *Cassandr.* v. 370. and Meursius, ad h. loc.

(23) The tomb of Euripides was one of these. Pausan. *Attic.* II. p. 6.

(24) Some of these tombs are mentioned by Thucyd. II. 34. and by Xenoph. de *Exped.* VI. p. 297. l. 54. In this custom was included the imaginary sepulture of those who had been drowned. Kuhn. ad Paus. *Phocic.* c. XXIX. p. 869. See Interpret. ad Horat. I. *Od.* 28. Festus, at the word *Præcidania*. Interpretes Petron.

(25) Hom. *Od.* I. v. 64. and Eustath. ad h. l. p. 235. l. 4. Pindar. *Pyth. Od.* IV. *Epod.* Z. v. 9. and Schol. ad h. l. Virg. *Æneid.* VI. 506. This evocation of the manes was termed—*Ψυχαγωγία*. Eustath. l. c. and this *Psychagogia* differs little from the magical *Psycagogia*, of which we have taken notice in the chapter on Divination.

C H A P. XXIV.

Of other HONOURS payed to the DEAD.

I. **F**UNERAL orations in praise of the dead were pronounced before their (1) tombs, particularly if they had rendered themselves famous by actions beneficial to their (2) country, if they had died fighting valiantly in (3) battle.

II. (4) Funeral games were instituted in honour of them.

III. After the obsequies there was a feast in the house of the nearest relation of the (5) deceased. This feast was called— (6) Περὶδειπνον — (7) Νεκροδειπνον — and (8) Ταφος.

IV. The fragments which fell from the table in this feast, were consecrated to the (9) manes, and carried to the tomb for its (10) sustenance.

V. In the early times silence was enjoined at these feasts; but in the later ages, the guests were permitted to converse

on

on the good qualities of the (11) dead—Hence arose a proverbial phrase, by which a bad (12) character was strongly implied—*Οὐκ ἐπαινεθείης οὐδ' ἐν περιδεπνῷ*—You would not be praised even at a funeral entertainment.

VI. Lamps were likewise sometimes burned, in honour of the dead, in subterranean (13) caverns.

VII. It was also customary to strew these tombs with herbs, and flowers, with (15) amaranths, (16) roses, (17) myrtle, but most profusely with (18) parsley; whence came the proverbial expression—*Δεῖσθαι σελίνου*—*Apīi ægere*—To signify that a man's disease was (19) desperate.

VIII. Sacrifices were offered, and libations made in (20) cavities dug in the earth.

IX. The sacrifices which they offered to the dead, were, (21) black sheep, and (22) black and barren heifers, from the forehead of which they cut the longest hairs;—The verb to express the cutting of these hairs,

hairs, was — (23) *Απαρχεσθαι* — the hairs were termed — (24) *Απαρχαι*.

X. The libations were of (25) blood; (26) water, (27) wine, and (28) milk; but the principal one was (29) honey, which they made a symbol of (30) death. Thus, they thought, they appeased the (31) manes:

XI. The water used for these libations was called — (32) *Χθονιον λουτρον*; or, in one word — (33) *Λουτρον*. Its term at Athens was, (34) *Απονιμμα*.

XII. On the tomb of a child the water was poured by a (35) child; on that of a virgin, by a (36) virgin; and on that of a married man, by a woman, who was called — (37) *Εγχυτριστρια*.

XIII. These sacrifices in honour of the manes were offered on the (38) ninth and (39) thirtieth day after the interment. They were repeated in most of the states of Greece in the month (40) *Anthestæ-rion*.

F f

XIV. Such

XIV. Such were the honours which the Greeks payed to the dead, and which, in their language were termed—(41) Ὀσία—(42) Δίκαια—(43) Νομιζόμενα—by the Latins—(44) *Justa*.

XV. Yet some men they deemed unworthy of sepulture. It was not granted by the Athenians to (45) traitors, and (46) sacrilegious persons.

NOTES to CHAP. XXIV.

(1) Lucian. de Luſtū, p. 307. See Plutarch. In Poplicol. p. 102. Dion. Halicarn. Archæol. V. p. 291. l. 5.

(2) Dionysius Halic. l. c. l. 30. compares the funeral eulogiums of the Romans with those of the Athenians, and thinks the former more judicious in bestowing their encomiums than the latter.—For the Athenians praised only those who had signalized themselves in war; but the Romans celebrated men of merit in every capacity.

(3) Plato, Menexem. Thucyd. II. 34. Martial virtue is the subject of the Επιταφίος, the funeral

neral oration, which is the second of the orations of Lyfias, p. 111. and of the *Λογος επιταφιος* of Demosthenes, p. 152.

(4) Pausan. Arcad. IV. p. 605, says Azanes, an Arcadian, was the first who was honoured with these games. These games are celebrated in Homer, *Il.* Ψ. v. 274, 680. *Od.* Ω. v. 85. In Thucyd. VIII. and in Plutarch; Timoleon, p. 285. B. &c.

(5) It *was* the nearest relation of the deceased who gave the feast, though not in his house; but in that of another of his friends. See Demosth. de Coron. p. 335. C. and in Homer. *Il.* X. v. 28. the funeral entertainment of Patroclus is given in the tent of his friend Achilles.

(6) Demosth. de Coron. p. 353. B. Lucian. de Lucr. p. 307.

(7) Stob. Serm. 55. p. 227. and Artemid. I. S. express it in two words—*Νεκρου Δειπνον*.

(8) Hom. *Il.* Ψ. *Od.* Γ. v. 309. Hesiod. *Egy.* 735. Græv, Lect. Hesiod. c. XV, p. 76.

(9) Athen. X. 7. p. 427. E. Pythagoras seems to allude to this custom in Diog. Laert. VIII. 34. So does Tibullus, I. 6. v. 17. according to Muretus, and others. See Broukhuf ad h. l.

(10) Terence, Eunuch. III. 2. 38. Catull, Carm. 60. Interpr. ad Plaut. Pseudol. I. 3. 127. Festus, at the word Culina.

(11) Cicero de Leg. II. 25.

(12) Suidas at the phrase, Οὐκ ἐπαινεθείης.

(13) See Petron. c. CXI. This was likewise an Egyptian custom. Herodot. II. p. 157. D.— and a Roman one. Modestin. l. 44. F. De Manum. Testam.

(14) Sophocles. Electr. v. 896.

(15) Philostrat. Heroïc. chap. XIX. p. 741.

(16) Anacreon. Od. LIII. 25. Aristænet. I. Ep. 36. p. 162.

(17) Euripides. Electr. v. 323.

(18) Polyan. Stratag. V. 12. § 1. Suidas, at the words—Σελίνου σιφανός.

(19) Plutarch. Timoleon. p. 248. D. Suidas, at the phrases—Σελίνου δέϊται ὁ νοσῶν—and του σελίνου δέϊται.

(20) Hom. od. Λ. v. 26. calls these libations, Χοαί. Euripides, Iphig. in Taur. v. 160. Electr. v. 509. To make these libations, is, Τυμβεύσαι χοάς—in Sophocles—Electr. v. 408. See the verses of Cleidemes cited by Athen. IX. 18. p. 410. a.

(21) Euripides. Electr. v. 513. Seneca. Œdipod. v. 556. A.

(22) On the black heifers. See Virg. Æneid. V. 97.

V. 97. VI. 243. on the barren heifers.—Homer. *Od.* K. v. 522.

(23) Hom. *Od.* Γ. v. 445. Ζ. 422. This verb also signifies, to make the first libations at any sacrifices. See Euripides, *Electr.* v. 811. Sacrifices to the infernal deities were begun in the same manner. Virgil. *Æneid.* VI. 245.

(24) Eurip. *Orest.* v. 96. and Schol. ad h. l.

(25) Eurip. *Iphigen. in Taur.* v. 163.

(26) Sophocles, *Electr.* v. 436. Kirchmann, de Fun. IV. 2. p. 566.

(27) Lucian. de Luctû, p. 305. Virg. *Æneid.* V. 77.

(28) Eurip. *Orest.* v. 115.

(29) Eurip. *Iphig. in Taur.* v. 165, 633.

(30) Porphy. De Antro Nymphar. p. 235. l. 21.

(31) Euripides—Iphig. in Taur. v. 166. *Æschyl.* Chæph. v. 13.

(32) Hesych. at the words *Χθονία λουτρα*. Suidas, at the same words.

(33) Sophocles, *Electr.* v. 436.

(34) Athen. IX. 18. p. 409. F. Eustath. ad *Od.* A. p. 33. l. 46. *Æschyl.* Chæphor. v. 127. substitutes *Χερνιβας* for *Λουτρα*. See ad h. l. Stanl. p. 818.

(35) Demosthenes, adv. Leocharem. pag. 673. A. Harpocrat. at the word *Λουτροφορος*.

(36) Hence, probably, the tombs of virgins were

were adorned with representations of virgins holding ewers in their hands. Pollux, VIII. 7. Segm. 66. Kirchmann, de Fun. IV. 2. p. 367.

(37) Etymol. Magn. at the word *Εγχευσεις*. Suidas, at the same word. Schol. Aristoph. ad Vesp. v. 288, where we have the word *Εγχευσεις* instead of *Εγχευσεις*.

(38) Hence they took the epithet, *Ενναια*, Hæus, Orat. VII. de Cironis Hæredit. p. 522. In Latin, *Novemdialia*. See Taubmann. Plaut. Aulular. II. 4, 45. There were likewise Novemdialia of another kind; expiations which lasted nine days after the appearance of prodigies: these Novemdialia are sometimes mentioned by Livy, I. 31. XIX. 14.

(39) Harpocrat. at the word *Τετρακας*. Pollux, I. 7. Segm. 66.

(40) Casaub. Athen. III. 19. p. 120.

(41) Plutarch. In Num. p. 67. E.

(42) Aristot. de Virtut. where speaking of funeral rites, he calls them, *Δικαιοσύνη προς τους κατοικομενους*.

(43) Demosth. Macart. p. 677. B. Isæus, Orat. I. De Cleonymi Hæredit. p. 364.

(44) Cicero, de Leg. II. 22. Heir. Magius. In Var. Lect. II. 119. p. 111.

(45) Diod. Sic. XVIII. 67. p. 642. A. Sophocles,

phocles, Antiq. v. 204. Thucyd. I. 138.
Scheff. and Kuhn. ad Ælian. V. H. IV. 7.

(46) Xenophon. Hist. Græc. I. p. 351. l. 39.
Meurf. Them. Attic. II. 2. Pausanias, Lacon.
c. X. p. 230.

F I N I S.

OF GREECE.

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Philip, King of Greece, and
Queen, Victoria, R. I. 1832.
The Royal Family of Greece.
The Royal Family of Greece.
The Royal Family of Greece.



THE ROYAL FAMILY OF GREECE.